ABHINAVAGUPTA'S

ŚRĪ TANTRĀLOKA AND OTHER WORKS

महामाहेश्वरश्रीमदभिनवगुप्तपादाचार्यस्य श्रीतन्त्रालोकः

First Time English Translation with Sanskrit Texts



Professor Satya Prakash Singh

Swami Maheshvarananda

Foreword by

Dr. Karan Singh

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Volume - VI

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Table of Transliteration

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	ḷ	ए	e	ऐ	ai	ओ	o
औ	au	अं	aṁ	अः	aḥ		

Consonants

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ
च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ
ट्	ṭ	ठ	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ
त्	t	थ्	th	द्	d	ध्	dh	न्	n
प्	p	फ्	ph	ब्	b	भ्	bh	म्	m
य्	y	र्	r	ल्	l	व्	v	श्	ś
ष्	ṣ	स्	s	ह्	h	क्ष्	kṣ	त्र्	tr
ज्ञ्	jñ	ॡ	lṛ						

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AND

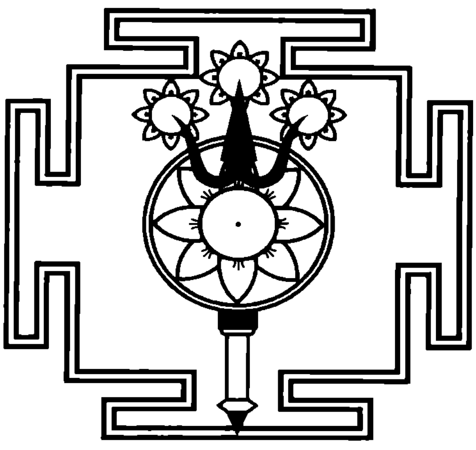
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Dedicated to

Spiritually elevated group of yoginis, yogins, *siddhas* and the few aspirants of spiritual knowledge and those undergoing the discipline

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वेदाहमेतं पुरुषमहान्तं आदित्यवर्णम्

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FOREWORD

Both Advaita Vedānta and Tantra find their origin in the Vedas, but their detailed analysis, commentary and propagation can be traced back to two monumental figures in our spiritual history – Ādi Śaṅkarācārya (788-820 AD) from Kerala and Ācārya Abhinavagupta (915-1020 AD) from Kashmir. It is significant that we owe our knowledge of these great systems of thought to savants from the very ends of the Indian subcontinent. Kashmir Śaivism or Trika Śāstra is a unique branch of Indian Philosophy which occupies a very special place in our spiritual history. It has produced a large number of great gurus and scholars of which Ācārya Abhinavagupta was pre-eminent. The astounding quality of his twelve volumes of his work on Tantra and its tremendous sweep remains a significant milestone in our spiritual tradition. Of his many works, his magnum opus is the massive Tantrāloka which is virtually an encyclopedia of tantric knowledge, and locates the teaching in the mouth of Lord Śiva Himself.

To the best of my knowledge the present is the first complete English translation of this colossal work rendered by the combined efforts of Professor Satya

Prakash Singh and Swami Maheshvarananda with their years of practice of yoga and tantra, philosophy Eastern and Western, psychology Freudian and Jungian, Sanskrit and English. This is evident from dozens of their publications and papers ranging over areas like yoga, history and culture on A.N. Whitehead, C.G. Jung, Veda and the history of yoga, linguistics and many more. It was by virtue of deep understanding that an English translation of such a massive work as the Tantrāloka could be accomplished lucidly by these scholars after a lapse of almost a millennium from the time of Abhinavagupta himself. But for Tantrāloka, the disciplines of Yoga and Tantra would have remained only a dream in its relationship to philosophy and yoga. Tantrāloka, indeed, by virtue of its wide and integrative attempt, would have been lost for ever to the modern world getting diminished to the state of a mere cult instead of opening the doors to the mystery of human psychology and physiology.

It would be inappropriate for me to attempt any kind of description regarding Kashmir Śaivism. The great ācāryas have left this rich tradition to us and it is now necessary to preserve and transmit it to future generations. The last ācārya of Kashmir Śaivism, Swami Lakshmanji, with whom I had a very close personal association, passed away a few years ago without nominating any successor. Although many scholars and sadhakas are practicing the Śaivism discipline, it seems that the guru-śiṣya tradition of Kashmir Śaivism has come to a close unless a new ācārya emerges, which is always possible. Meanwhile, the publication of the major texts of Kashmir Śaivism, especially the Tantrāloka, is an important pre-requisite for students of this great philosophy in India and around the world.

I warmly congratulate Professor Satya Prakash Singh and Swami Maheshvarananda for undertaking the massive task of translating Abhinavagupta's Tantrāloka and other minor works into English. Partial translations are available but, to the best of my knowledge, this is the first time that the entire corpus of Tantrāloka is being presented in the original Sanskrit and a lucid English translation, I pay my homage to the great Ācārya Abhinavagupta. May Param Śiva bestow His blessings on us all, and thereby redeem mankind from the strife and violence that is plaguing the world. Aum Namaḥ Śivāya.



(KARAN SINGH)

Introduction

Tantrāloka means light on Tantra which literally means thread. This thread, however, happens to have been used in one of its earliest usage in the Ṛgveda itself in such a deep sense as understanding binding the entire reality together in a single fold of comprehension so beneficial as to transform the human nature of all its baser kind of tendency into the most idealistic form which is known as the divine. The *mantra* concerned advises wise men as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings. (Ṛgveda, X.53.6)

Remarkably enough, this suggestion of the Vedic seer seems to have found out its best recipient in Abhinavagupta and that also in the form of his *Tantrāloka*, as the epitome of wisdom screened out of the *Tantras* coming out of the mouth of Śiva by way of response to the queries of his consort, the Goddess, an embodiment of His own creativity. Very many of the Tantras whose essence has been absorbed in the *Tantrāloka* have disappeared by this time owing to convulsions of history to be not available to us today. On this account, the *Tantrāloka* become all the more important for the humanity as it has embodied in it the invaluable wisdom contained in them by such a genius *par excellence* as

Abhinavagupta, a yogin, *tantrika,* psychologist, philosopher and aesthetician all combined in him together.

Abhinavagupta's (950-1020 AD) ancestry goes back to Kannauj to a clan of Brāhmaṇas with Agastya as the name of their lineage. One eminent scholar of this clan named Atrigupta was taken to Kashmir by King Lalitāditya in course of his victory over Yaśovarman, the King of Kannauj in 736 A.D. Lalitāditya was not only a great warrior but also a lover of learning. It was out of his love for learning that he took Atrigupta along with him to Kashmir. Kannauj at that time was a great centre of learning as is borne out by their migration to Bengal for conducting certain *yajñas* by the Sen Dynasty of kings. Atrigupta was provided with a mansion at the bank of the river Vitastā now known as Jhelum in the vicinity of a temple of Śiva. This seems to have been done on account of Atrigupta's devotion to this deity. This event belongs to the eighth century AD.

It was in the lineage of Atrigupta that after a few generations was born Varāhagupta. He was the grandfather of Abhinavagupta born of his son Narasimhagupta known popularly as Cukhulaka. Narasimhagupta was a highly learned *pandit* conversant with several branches of learning such as grammar, literature, aesthetics and the system of logic. Abhinava's mother was Vimalā who died quite young in the early childhood of Abhinava. Mother being the centre of affection for a child, her demise at that early stage of Abhinava's life caused the renunciatory tendency in Abhinava left solely to the care of his father for bringing him up as well as for his education.

As regards the aspect of learning, Abhinava has paid glowing tributes to his father in initiating him into all those branches of Sanskrit learning as were mastered by him. With this educational background prepared by his father along with the renunciatory tendency caused by the demise of the mother in early childhood accentuated immense love for learning in Abhinava diverting his mind from enjoyment of the luxuries of life as made available to him ancestrally in the beautiful surrounding of the land at the bank of the mighty Vitastā, particularly close to the temple of Śiva with all His cultural background of renunciation and source of wisdom.

With this intellectual and spiritual background Abhinava moved from school to school and teacher to teacher in the quest for real knowledge and wisdom which might quench his thirst for more and more which might be to his full satisfaction. In keeping with this tendency and related action undertaken on

his part, he has elucidated his case as a model for disciples of all times to follow the tendency of the black-bee flying from flower to flower in course of its will to find out the flower which might be most satisfactory to its sense of smell. In the land of flowers such as Kashmir, this imagery came not only to be evoked in his mind poetically but found its inculcation in his own educational career moving from Maṭh to Maṭh and teacher to teacher in the quest for knowledge and understanding.

I. Abhinava's Attitude Towards the Veda

His profundity in various fields of Sanskritic literature is very much reflected in the *Tantrāloka* throughout. Be it logic, grammar, philosophical systems including Sāṅkhya, Yoga, Mīmāṁsā, Vedānta, Vaiśeṣika or Buddhism, he displays thorough understanding of all of them as is evident from their references at various places in the *Tantrāloka*. He is also at home in regard to the Vedic literature as is evident from his reference to the *Aitareya Āraṇyaka* in *Tantrāloka*, III.226 where its author Mahidhara Aitareya has been identified as a manifest form of Śiva and as such is said to have taken the world as a form of *visarga* (:), remission. This viewpoint has formed the backbone of the Śaivite equation of the world with sounds of the *mātṛkā* and *mālinī* series of sounds. This is also based on the Aitareya's elaborate statement regarding it where it claims that *Vāk* or sound is as expansive as Brahman and that wherever there is Brahman, there is also the *Vāk*.[1]

His idea of *Śakti* as the all-encompassing cosmic and extra-cosmic absolute force has very much its prototype in Aditi of the Ṛgveda who has been described there in the *Saṁhitā* as the heaven, intermediate space, mother, father and son, as all the creatures, the past, present and future all taken together. This account of her in the *Saṁhitā* is obviously inclusive of her transcending the limits of space, time and causality and yet manifesting Herself as all-in-all including the conscient and inconscient, gods, goddesses as well as all the creatures of the creation, human, sub-human and superhuman. Her oneness with *Vāk* seems to have been very much based on the Vagāmbhṛṇī Hymn of the same *Saṁhitā* where Āmbhṛṇī the daughter of sage Ambhṛṇa on the ground of her experience of oneness with *Vāk* as the all-comprehending principle narrates herself as moving in the company of all groups of gods such as Rudras, Vasus and Ādityas. She claims to have strung the bow of Rudra for the sake of killing Śaru, the great opponent of Brahman the principle of order and integrality behind the diversity and contrariety in the

1 Aitareya Āraṇyaka III.8

universe and to have entered into the compass of the heaven and earth, in the depth of the sea and thus to have become practically the earth itself creating the background for Abhinava to give utmost importance to it as the most concretised form of the Reality and the initial step of progress to Śiva-hood.

Abhinava's entire system of breath-control has its prototype in the Kaṭha Upaniṣad's idea of the same force particularly under the denomination again of the personified form of Aditi. The Upaniṣadic verse describes her as to have assumed the form of a diminutive sized deity indwelling the middle-most point of the body and as being worshipped by all gods and motivating the *prāṇa* to move upward and *apāna* downward. Obviously this account is suggestive of the sage's *sādhanā* of finding out that centre in the human body which is divisive of *prāṇa* and *apāna* resulting in the upward movement of the combined and refined form of the breath along another channel of nerves known as *suṣumnā*, though left unnamed here in the verse. This missing point, however, is supplemented by another hymn of the *Saṁhitā* coming almost at the end of it, that is, Ṛgveda, X.189. In this hymn of just three verses addressed to *Sārparājñī* as its deity there is an account of a bull of variegated colour moving in the womb of the mother and proceeding to the father from within with the combination of *prāṇa* and *apāna* assuming the form of *Vāk*. *Sārparājñī*, the queen of serpents as its deity is suggestive of what subsequently came to be named as *kuṇḍalinī*, taking the form of *Vāk* with the combination of *prāṇa* and *apāna* and rising upward towards the Father is obviously indicative of the entire course of the *sādhanā* of awakening of *kuṇḍalinī* and rising from the mother, the *mūlādhāra cakra* as representative of the element of earth in the human body and proceeding to the Father, the ultimate source of creation as Śiva. The androgenity of the bull here as a male but elsewhere as a female in the capacity of *Vāk* as in Ṛgveda I.164.41 is very much suggestive of the same of Śiva-Śakti as the points of start and consummation of the *kuṇḍalinī* in the context of yogic practice. Śiva's representation by His ride the bull and that of Śakti by *Vāk* here as well as in Tantra go to confirm this interpretation to a great extent.

As regards Rudra-Śiva's taking to wine and alternatively to *viṣa*, poison as in the context of the contest between gods and demons in course of churning of the ocean, this is very much obvious from Ṛgveda X.136, giving an account of a clan of contemplators, *munis*, yellowish in colour, besmearing themselves something malodorous, using air as thread to move forcefully as fast as wind, keeping long hair and drinking poison in the company of Rudra and getting intoxicated by the drink. It is explicit from these details that these *munis* were a group of

Śaivites having Rudra as their deity, practising control of breath to the extent of so much expertise as to accomplish such feats as to disappear physically from the scene at times, taking no time in moving from one place to another, keeping long hair, besmearing their bodies with something like ash, caring little to cover their bodies, keeping mute, remaining contemplating, flying in space, moving in the midst of such beings as Apsaras and Gandharvas besides wild animals. As regards the practice of taking to poison, it is interesting to note that in the *Vijñāna Bhairava* the word *viṣa* has been taken to mean the *kuṇḍalinī* in the midst of which on the one side and on the other the practitioner of yoga has been required to move with the help of rarified breath.[2]

In fact, the idea of arousal of the *kuṇḍalinī* is very much implicit in the mode of pronunciation of the Vedic *mantras* themselves. There are mainly three accents in them, namely, *udātta*, *anudāta* and *svarita*. *Udātta* is kept unmarked in the written text while the *anudāta* is indicated by the underlining of the syllable concerned and *svarita* by a stroke at the head of it. In the recitational form, the *anudāta* is indicated by lowering the hand and *udātta* by raising it upward while the *svarita* by a horizontal movement of it in the middle. These movements of the hand are indicative of the lowering of the *anudātta*, balancing of the *svarita* and raising upward of the *udātta* in the so rarified a form as requiring nothing to indicate to it. As a combined form of *udātta* and *anudātta svarita*'s notation by the stroke at the head of the syllable is suggestive of rising of the *kuṇḍalinī* upward in the form of the combined and rarified form of the breath. The horizontal movement of the hand in its indication is suggestive of the process of combining and balancing the two main breaths as preparatory to its surging upward. It was perhaps in view of this deep significance of the recitation of the *mantras* discovered in course of the state of *samādhi* of the seers as are said to have being lying within while seeing them that it has been kept alive deliberately for thousands of years until now in their original form all vicissitudes of history notwithstanding.

Intimately connected with this fact is the pronunciation of the *mahāvākya so'ham* involving the individual's experience of oneness with the Ultimate Reality, i.e., Brahman. This *vākya* occurs for the first time in the *Iśa Upaniṣad* at its mantra No. 16 recounting the experience concerned of the great seer Dadhyaṅ Ātharvaṇa. It has come to be considered as *haṁsa mahāmantra* by Abhinava in *Tantrāloka* XXX.71. *Haṁsa* is an inverted form of *so'ham*. The

2 *Vijñāna Bhairava* verse 67.

haṁsa has received its deeper sense from a *mantra* occurring in Ṛgveda IV.40 as the last verse of the hymn known as *Haṁsapadī* having become famous not only on account of the pervasiveness of the swan, as the *haṁsa*, literally means, but also on account of its structure of qualification of the *haṁsa* by as many as fifteen adjectives all amounting to showing its pervasiveness in so many forms. It is due to this unique qualification of it that it has come to be adopted in the *Kaṭha Upaniṣad* at V.2 exactly as it is except for addition of the word *bṛhat* at the ending raising the number of adjectives to sixteen which at various levels has been regarded as indicative of completion and perfection and hence has also been taken as the carrier of the sense of Ātman, the Self in all its purity. *Haṁsa*, swan, as a migratory bird due to its spotless white colour, capacity of flight and habit of drinking clean water, etc. has become indicatory of the Self as has been realised by Vedic seers and subsequent sages. This is the semantic aspect of its connotation. The same word in its inverted form *so* + *ham* becomes phonetically indicative of the sound produced in course of breathing-in and breathing-out respectively. Equipped with this twofold sense it has come to be elevated to the position of the *mahāvākya*, magnificent statement in the Upaniṣads. On the analogy of the sound produced in course of breathing-in and breathing-out on the human level it has come to be accepted as the very principle of life obtaining throughout the entire creation and as such as the Ultimate Reality manifesting itself as all the individualities on the same scale. Since breathing is the common criterion of life serving as the basic ground of developing consciousness, regulation of it has come to be accepted as the fundamental principle of spiritual practice. All this significance of the act of breathing and its potentiality of developing into the mainstay of spiritual practice came to be realised during the Vedic period from within the austere practices of the seers of the age leading to get consolidated into the discipline of yoga with its steps of *prāṇāyāma*, breath-control, meditation and *samādhi*, exclusive absorption, etc. with its by products of the idea of the central nerve *suṣumnā*, various centres of nerves on different levels of it and the *kuṇḍalinī*, etc. as made out here already.

On account of the extreme subtlety of the matter and the consequent difficulty in its maintenance at a larger scale, austere pursuits for it began to be replaced during the later period of the Vedic age itself as represented by the *Brāhmaṇas* by its exteriorised form of *karmakāṇda* involving performance of sacrifices, etc. taking the form of the main ideological stream of thinking and practices under the Vedic fold, the austere pursuits were kept alive in secret circles of yogins and *Tāntriks*. While the main stream continued to follow the introverted

path of breath-control in the form of the *Āraṇyakas* leading to the evolution of the Upaniṣadic thought and practices of meditation, its offshoot remained concentrated on breath and its neural mechanism resulting in what subsequently became famous in the form of *Tantra* and *kuṇḍalinī yoga*. That *Tantra* has its root in the Veda itself is evident not only from the prevalence of its elements in the Vedic *Saṁhitās* in their denominations such as the Ṛgveda, Atharvaveda, etc. in the form of reference to nerves, *cakras*, etc. but also from a holistic reference to it in the form of the essence of it to be integrated and evolved into a system with its possibility of improvement over humanity and even its potentiality to turn into the divine. The *mantra* as ascribed to its authorship to *Saucīka* reads in translation as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings.[3]

Use of the word *tantu*, derived as it is from the root *tan*, meaning the thread along with its participial form *tanvan* in the sense of spreading the thread, obviously amounts to convey the sense of origin of the discipline of Tantra herein. The necessity of setting the threads in a perfectly even form so as to weave out the smooth cloth with the help of the light of higher order is certainly reflective of the utmost care and use of the faculty of higher consciousness in setting the threads evenly. *Apas*, toil, of the singers is clearly suggestive of the effort of the original creators of the *mantra* bearing the ideas of higher order needing to be set side by side in a manner so as to evolve into a system of thought which may be satisfactorily acceptable to and practicable to its followers. Such is the discipline of *Tantra* with its emphasis on smoothness of the process of breathing, reduction of its frequency to the extent of its attenuation and even complete stoppage leading to improvement on the human nature and his attainment of the divine with his experience of oneness with Him via any of the yogic devices including the *kuṇḍalinī yoga* in particular.

Thus, *Tantra* is a by-product of the Vedas taking shape of a discipline out of the introvertive tendency of the Vedic thought as different, though only partly, from

3 तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
अनुल्वणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ।। Ṛgveda, 10.53.6

the sacrificial aspect of it inasmuch as it has tried to confine the cult of sacrifice from its exteriority to interiority in the human body itself. All secret places and acts suggested to be undertaken there in those places have been withdrawn to the human body and its functions. So far as the consideration of it as a growth independent of the Veda is concerned, it has been caused by the psychology of exclusivity behind the formation of disciplines as distinct from one another partly in view of separative emphasis on the particular aspect of the discipline concerned and partly owing to assertion of the egotism of the champions of the disciplines concerned. Another significant factor involved behind this separative tendency of the human mind is the necessity of exclusiveness of concentration. This is particularly true of disciplines concerned with the problem of faith as the religious matters are concerned with. One cannot be faithful to two systems of religious natures at a time maintaining a balance. In order to be concentrated on one, it is necessary for the follower to keep the other relatively in abeyance. Just as two absolutes are not possible for the rational mind, even so more than one deity as the supreme is impossible for the faithful. If the Ṛgvedic seer Dīrghatamas could make the well-known statement that the Reality is but one which has been conceived and named as Indra, Mitra, Varuṇa, Agni, Suparna, Yama and Mātriśvan, he has not displayed his equality of faith towards all of them in any other respect except for their inherence in one Existence known as *Sat*. The same spirit underlies Abhinava's formulation of all the deities as aspects of Śiva as the Lord of consciousness with Śakti as His Force. Under such circumstances, it became necessary for him to make other gods subordinate to Him including even Viṣṇu in spite of the Vedic assertion that while Agni is the lowest amongst gods, Viṣṇu is the highest.

As regards the unification of gods and goddesses in Śiva, that has already been done by Vedic seers, Upaniṣadic sages, sage Vyāsa in the *Bhagavadgītā* and even Yāska, the author of Nirukta if not with reference to Śiva in particular, decidedly with reference to Ātman and Brahman. Leaving apart the Upaniṣads and *Bhagavadgītā* even such a sage as Yāska who, in spite of being primarily a linguist, in the seventh chapter of his Nirukta has unambiguously stated that on account of its broadness, the Ātman has been prayed to by seers as gods making them as representatives of it in its different aspects making them as interchangeable amongst them on account of their functioning on the common ground of it, they become borne of themselves, of each other and of their action. Even their accessories such as rides and weapons have been suggested as having been carved out of the same. Abhinava as well has followed the suit at least in

Tantrāloka XV.60 to have identified Lord Śiva as the colossus reservoir of water in the form of the Ātman having taken a dip wherein the entire universe can attain cleanliness and purity with the prospect of purification of their followers. In verse No. 224 of the same Chapter of the text he has conceived of Him as lying above Brahmā in the form of the absolute Brahman which has expanded itself in the form of the world in His various manifestations. Thus, if the Vedic seer has identified the basic stuff of the emergences of everything conscious as well as inconscient in the form of base Existence, the Upaniṣads, etc. in the form of consciousness including self-consciousness, as the concept of *ātman* implies, Abhinava has understood it in all its triplicity of aspects namely, existence, consciousness and delight as involved in the personality of Śiva existing, being aware of His existence and delighting in the eternally stable company of His consort Śakti. For the introduction of the sense of delight to Viṣṇu in His aspects of existence and consciousness while in Vaiṣṇavism there has arisen the necessity of bringing in Lakṣmī and her substitute Rādhā from outside, that necessity has become fulfilled automatically by conceiving of His consort His force or Śakti as implicit in His existence, etc. Apart from the sectoral bias quite natural for the maintenance of exclusivity of each and every dispensation of faith and spiritual practice, this invariability of relationship between Śiva and Śakti is perhaps one of the fundamental reasons behind Abhinava's declaration of Vaiṣṇavism along with the Veda and Buddhism as a relatively lower kind of religio-spiritual order.

II. Abhinavagupta's Critique of the Veda

This kind of rather mutually condemnatory judgement on the part of such a sagacious thinker as Abhinava in spite of even the Vedic background of such a unique seer as Dīrghatamas and others has perhaps gained its sharpness from the primacy of the *maṭha*-system of education in his life. The word *maṭha manth,* to churn, is suggestive of stress on its exclusivity. Thaṭ in spite of his motto to gather information from all possibly available sources of knowledge like the honey-bee, he had to stick to the *maṭha*-system of the lineage of Somānanda, Utpaladeva, Lakṣmaṇagupta and Śambhunātha particularly for his education of the nature of wisdom, bespeaks in itself the limitations of choice open to him particularly on matters imbued with the sectoral concern. This is quite obvious from his own statement in *Tantrāloka* at XIV.44 in which he points out that option on the path of yogic approach to the Reality is a great hurdle and that by virtue of elimination of all other options except for devotion to Śiva one has

the possibility of reaching Him. In yet another verse occurring at *Tantrāloka* XV.571, he refers to a text most probably belonging to his own sect and titled as *Mādhavakula* to the effect that the follower of his School needs to avoid textual statements of Vedas and Vaiṣṇavism. His teacher Bhūtinātha whom he refers to at several places in the *Tantrāloka* as his *Brahma-vidyā-guru* does not seem to be very much conversant with Vedic texts as referred to here in their in-depth points of view except for the sacerdotal which during almost the entire Medieval period has been the subject of study in the name of the Veda due perhaps to its popularisation by the codification of the followers of the Mīmāṁsā School.

In fact, the real secret of the Vedic wisdom lies revealed in the Vedic *Saṁhitās* which are texts coming directly from the seers undergoing arduous course of yoga and austerity and couching their realisations in clusters of symbols drawn from their surroundings dominated particularly by objects and forces of nature. It is the difficulty of understanding their symbolic mode of expression which has made the *Saṁhitās* difficult to understand. An instance to the point, for example, is *Ṛgveda* VIII.6.30 along with a couple of *mantras* preceding it. It has been mentioned in the context as a whole that the essential Vedic wisdom came to be availed of by seers while undergoing *tapas* in mountainous caves and valleys serving as the perennial source of water in the form of streams roaring down to the foot of the peaks. What the seers saw from that height was the world as an oceanic expanse of water vibrating tumultuously back and forth and resulting in incessant change in the process of time. Distantly apart from this scenario of ceaseless change what they happen to observe beyond the range of space and time there was beaming a light of the original seed of creation which has sprouted in the form of all the multiplicity of the creation.

What Abhinavagupta has done vis-a-vis such revelations embedded in the Vedic *Saṁhitā* is that on the one hand he has assimilated such ideas in the making of the idea of Śiva as the supernal and luminous seed of creation in all its timelessness and yet on the other has decried it along with Buddhism, Jainism, logic and Vaiṣṇavism as an *adhaḥ-śāstra*, a discipline of relatively lower order and as such to have tried to learn its secret from his teacher, namely, Bhūtirāja or Bhūtinātha. The reason behind this contradiction of viewpoint in him, as stated already, is his exclusive commitment to his School.

It is partly due to the support of such an attitude towards Veda by authorities like Abhinavagupta and mainly due to the divisive interests and denunciatory cultural bias of the Western Indologists particularly of British orientation against Veda

that they invented the myth of the theory of Aryan Invasion and tried to create a wedge between the Vedic and Tantric dispensations declaring a non-Aryan origin of idea of Śiva and as hence non-Vedic as against the pure naturalism of Vedic gods and goddesses. As is evident from subsequent archaeological finds and other researches it has been found that there is no evidence at all to suggest that anything like an invasion from the European hordes took place on the Indian soil in course of the known history. As regards the case of linguistic affinity throughout the area concerned, that is explicable the other way round in view of the antiquity and structure of Sanskrit language vis-a-vis the other languages concerned. Thus, to imagine that Śaivism in its origin is non-Vedic is a mere myth created with some vested interest.

So far as the root of Śiva in the Ṛgveda is concerned it is very much there to find out though not in the form of Śiva but in the form of Rudra who came to be treated by Abhinava as subsidiary to Him. The importance of Rudra in the plural is quite evident in the Vāgāmbhṛṇī hymn as they in a group have been stated there along with Adityas and Vasus with whom Āmbhṛṇī claims to move. Almost the same remains the position of Śiva in the Yajurveda also vis-a-vis Rudras except for two points. In the sixteenth chapter of it known as *Rudraṣṭādhyāyī* he appears again as the group of Rudras but with significant difference that Śiva here is the ideal form of them aspired for. This is evident from *mantra* Nos. 2, 13, 41 and 51 therein where the devotee expects from Him in the singular to reveal Himself in His Śiva form amounting to the auspicious, Śivatara, more auspicious, Śivatama not only in form, *tanu*, but also in spirit, *sumanā*. This prayer of the seer gets materialised in the last Chapter of the *Saṁhitā* wherein its paramount seer Dadhyaṅ Ātharvaṇa refers to Him as Īśa and expects all devotees of Him to experience Him as obtaining in the whole world including both animate and inanimate not only in their present status but also in their dynamics of change taking place all the time constantly and motivating them to live rejoicing all the pleasures offered by them but only with the sense of renunciation, *tyaktena bhuñjīthāḥ*, without any craving for possession of them, belong as they do to Him who indwells them. It is, indeed, this Īśa in His gracious and Lordly form who has been made the object of devotion by Abhinava in transcendence of the Rudras conceived as His missionary and Sadāśiva as His deputy.

There is another Vedic source in the form of a couple of Upaniṣads, namely, *Kena* and *Śvetāśvatara* which anticipate Abhinavagupta's view of Śiva in several ways of which he does never make any mention obviously due to his sectoral bindings

which he followed so vigorously. The evidence occurs in the Kena Upaniṣad in the form of the episode of Umā Haimavatī. The episode reads as follows. In the war between gods and demons what incidentally once happened was that the gods came out victorious and began to celebrate their victory somewhere. While they were enjoying the celebration, a Yakṣa appeared at some distance from the site of celebration. The gods were surprised and deputed Agni, the leader of the lowest rank amongst them to enquire as to who he was. Agni went straightaway to him and asked him to identify himself. Instead of responding to Agni's query, the Yakṣa put the same question back to Agni. Agni told him what he was and claimed that he was so powerful as to burn the whole world. The Yakṣa put a blade of grass before him asking him to burn it. Agni tried his best to burn it but totally failed and went back with diffidence. This was followed by deputation of the leaders of the higher order, namely, Vāyu with the recurrence of the same incident with him too. This was followed by the arrival of Indra himself the Lord of all of them. His approach to the Yakṣa, however, was responded by total absence of him substituted by a beautiful lady in his place. On enquiry, the lady told Indra that she was Umā Haimavatī and that Yakṣa was Brahman Itself, the real force behind their victory but materially as shapeless as a sudden flash of lightning so dazzling as to make the eye blink at its glance. Even then, she told Indra that it was so mighty as to make the mind move, conduct the processes of determination and indetermination besides being capable of realisation via austerity, self-control and selfless action as spelt out by the Vedas in all their branches and strata.

This anecdote is a remarkable evidence of the anticipation of Abhinava's philosophy of Śaivism by Vedic seers and Upaniṣadic sages except for secondary details and integration of diverse viewpoints in a synthetic form. Some of those details remaining uncovered by the accounts of this anecdote, however, are available in the *Śvetāśvatara Upaniṣad*. In the first place what has presented here in the anecdote in the figurative form of Umā Haimavatī is exposed literally in the form of Śakti right in the beginning of the *Upaniṣad* which, as such, lies there enclosing the Lord well within itself by means of peculiar attributes of it. Does it not anticipate Abhinava's association of Śiva with His Śakti with all the sense of androgeneity of Him remaining kept in abeyance? Further, later in the same Upaniṣad, this Śakti is spelt out as His supernal Force including knowledge, force and action, *jñāna*, *bala* and action as almost the same as Abhinava's view of the Force having been considered as willing, knowing and action.

In the second place, Rudra who has remained simply as a deity in the Ṛgveda

has been diversified into hundreds of them in the whole chapter devoted to him in the Yajurveda. In the *Śvetāśvatara Upaniṣad*, he is stated to be only one ruling over the entire creation and abiding in all individual beings at the end as their Self in his contracted form. In the same chapter of the Upaniṣad a little later he has been addressed positively as Śiva indwelling the creation assuming the form of mouth, head, and neck of all living beings and lying down as a whole in the cave of their hearts, *sarvabhūta guhāśayaḥ* (III.11). Yet in another *mantra* of the same chapter He is characterised as atomic of the atomics and bigger than the biggest indwelling the same cave and capable of being realised as such by making oneself rid of all kinds of selfish actions and aspirations resulting in transcendence of all experiences of grief (III.20). Pacification of all basic constituents of the personality, *dhātuprasāda*, as mentioned in this *mantra* is obviously suggestive of regularisation of the principle of life manifesting itself in the form of breath and that of psychic nature.

His denomination as Śiva occurs in a number of other *mantras*. For instance, in the sixteenth *mantra* of the fourth chapter of the Upaniṣad again He is addressed as Śiva pervading the entire creation in its most essential form as symbolised by the term 'the clarified essence of the clarified butter as lying concealed in the inmost being of creatures as well as encircling the whole of it all at once and that He is the ultimate destination of all those who get liberated from the trap of the world.' Again in the fourteenth *mantra* of the fifth chapter therein He has been characterised as Śiva with the specification of receptivity through the sense of being and also as the cause of being and non-being both, Creator of the world of multiplicity through factorisation of the integrality, *kalā-sarga-karam*. It is important to note that Abhinava also makes use of the word *kalā* to attribute to it the act of factorisation behind the oneness of all with Śiva. Attribution of non-being along with being to Him as its cause amounts obviously to the recognition of the positivity of the zero as a number embedded in it as recognised as the greatest contribution to mathematics by mathematicians and trace of the anti-matter by the physicist in existence side by side with the matter. Along with the agency of factorisation of the entity as invested in Him, He has been conceived by Abhinava as transcendent to it through the use of the word *akala* for Him, which, too, lies anticipated in the fifth *mantra* of the sixth chapter of the Upaniṣad.

In addition to all these highly interesting points embedded in the Upaniṣad, what is of paramount importance here is devotion as the way to Him positively with

the mention of the significant word *bhakti* in this regard in the last *mantra* of the Upaniṣad which is so favourite to Abhinava moreover with the same quantum of it to the teacher who has happened to show the way to Him to the disciple as is explicit from the wording of the Upaniṣad: *yasya deve parā bhaktir yathā deve tathā gurau*, as much devotion to the Lord as to one's teacher also. It is only such a disciple in who this secret teaching has the possibility of being fruitful.

In view of all this stuff having been already in the Upaniṣad as the last part of the Vedas, Abhinava's characterisation of the *Śruti* as a *śāstra* lower than his is obviously conspicuous by unacquaintance of it by him in spite of having elapsed some time in the proximity of his Vedic teacher named Bhūtirāja. The only possible justification for it in this regard is partly his sectoral commitment and partly the teacher's emphasis only on the sacerdotal aspect of the Veda.

At the same time, it needs to be noted that Abhinava is such an honest author that had he taken any inspiration from the Upaniṣad in this regard while writing the *Tantrāloka* he was sure not have left it unacknowledged. The way out of this contradiction, therefore, seems to lie partly in the prevalence of these ideas and the concerned terminologies in the Indian psyche as a whole and partly owing to amazingly wide and deep psychic and intellectual range of his understanding and inventiveness in matters spiritual to such an extent as not only to cover ideas of the past without any possibility of borrowal from any source but also anticipate those also which are waiting to come to light in the future. This is quite obvious from a thorough study of his *magnum opus*.

As regards the wide range of understanding of Abhinava as per his own explanation in this regard is understandable in terms of his attribution of it to the phenomenon of descent of the force of consciousness known as *śaktipāta* vis-a-vis his analogy of the black-bee extending up to the same of the honeybee. The honeybee moves from flower to flower in its collection of the sensibility of smell in the form its nectar and puts them all in its hive in a large multitude for days so as to rise to the magnitude of the honey drawn from it. The juices fetched by it in smallest possible quantity by each bee from innumerably diverse sources like flowers and fruits and mixed together with all their special qualities understandably without any awareness of it on the part of the bee, results in something as the honey which uniformly has been giving a different kind of taste almost the same all over the world. This analogy has its root in the Ṛgveda from which it has come to the Chāndogya and Bṛhadāraṇyaka Upaniṣads for

the sake of whose secrecy seer Dadhyaṅ Ātharvaṇa had to permit himself to get beheaded by Indra. This is known in the Upaniṣads as the science of honey, *madhu-vidyā*. The same analogy has been made use of by Abhinava most probably unknowingly of its Vedic root to a certain extent. This is obvious from his stopping half way in making use of the analogy short of the formation of the honey but diverting the imagery to evolving the capability of descent of the Force of consciousness in its wider implication. As per his statement, "As the black bee moves from flower to flower in its search for the smell of its liking, even so the seeker of knowledge should move from one teacher to another in his quest for the essential wisdom." "Having drawn upon various teachers and literary sources and by virtue of the use of his own genius over and above it, the aspirant needs to create his own ocean of wisdom and make the boat of his life sail across."[4] This is the method suggested by Abhinava by way of preparation for the descent of the Force of consciousness in the form of special wisdom.

III. Reflection of Plato's Allegory of the Cave

From a thorough and close study of his *Tantrāloka* it becomes quite obvious that this objective must have been achieved in his own life as the text has come to contain all kinds of wisdom in it in both the sides, that is, past and the future from his standpoint. An elucidation of it on the former side may be found in his use of the analogy of reflection as common to Plato's view of Ideas and the allegory of the cave. Needless to point out that Plato has conceived of the world as a complex of ideas reflected on the screen of the mind received from the real occurrences of it in the heaven with the idea of the good as central to all of them parallel to Śiva of Abhinava amounting to auspiciousness. This basic contention of him has been elucidated by him through the allegory of the cave in which man has been depicted as the cave-dweller seeing whatever is passing outside his cave as reflected on the mirror of his mind with his face turned inward inside the cave towards the mirror without any inkling of the happenings in their original shape. With no possibility of his borrowal of it from Plato of the fourth century BC of Greece, the imagery has been so prominent in the mind of Abhinava that it has been made use of almost in an identical form twice in the *Tantrāloka* with thorough and minute deliberation on the nature of the reflection along with the nature of relationship of it with the original form of it. While Plato has remained contented himself only with reference to it via the medium of the imagery of the cave, Abhinava has gone in the details of the psychology

4 Tantrāloka, XIII.335 and XIII.343

of perceiving the reflection to the extent of its representation of the original incident via its elucidation in the form of a beloved seeing the reflection of her lover secretly in a mirror, placing the mirror on her bosom and yet not feeling contented as she would otherwise have felt by actually embracing him. Thus, while Plato stops only with the reference to the illusory nature of the universal phenomenon, Abhinava goes deeper into the nature of the problem ending up with the solution of it via the individual's realisation of his oneness with Śiva along with the suggestion of the way to it beginning from dedication to Him, meditation on Him culminating in actual psychic and neural experience in the form of the *kuṇḍalinī yoga.*

IV. Abhinava and Immanuel Kant

To think of Abhinavagupta vis-a-vis another paramount philosopher of the West, Immanuel Kant belonging down to the modern age, what we find interesting is their characterisation of space and time in their respective systems of thought. Kant puts time and space under the term categories of understanding along with causality amounting to suggest that they are unessential and are superimposed on the reality from the side of the human mind by way of looking at things in his own way. In his view, it is necessary for the human mind to think of anything by according to it some location and a certain point of time in the absence of which both the subject of understanding remains beyond the range of understanding. Kindred is the position of the concept of causality. Anything can be understood properly only by locating the cause of it or at least the effect of it. It is with the imposition of these concepts that the object may become understandable as a phenomenon otherwise it would remain only an unknowable numenon, as Kant calls it as the part of the reality as distinct from the other part or perspective of it known as the phenomenon lying within the range of understanding of the human mind. Since Kant has influenced the Western philosophy as much as Plato had done in ancient times it is quite significant to think of Abhinava's viewpoint in this regard.

On this point it is important to note that Abhinava has characterised space and time both as *adhvan*, the path amounting to the category of understanding. This extent of unanimity on this point between them all the gap of the actual space and time between their actual being is not without its significance. So far as Kant is concerned, he has at his back the philosophy of his Greek predecessor Empedocles of the fifth century BC who has no place for space in his structure

of the world of elements. Kant's similar treatment to it along with time is quite in keeping with that ancient tradition behind him. This is by no means applicable to Abhinava with his tradition's admittance of space also as an essential part of the actual world. In keeping with the spirit of that tradition his characterisation of space along with time does not amount to its negation as a matter of fact but only its subordination to the end it leads to, namely, Śiva-hood. In the same way his Śiva unlike Kant's numenon, is not anything simple as a numinous subject with only a bare notion of it with all its insubstantiality but rather Siva is the very essence of all forming, the cause of everything besides Him and not only realisable but the actual destiny of creation as a whole as well as that of the individual. Instead of a sheer idea of Him, there is a way leading to Him, *deśādhvan* being a part of that way.

V. Abhinava and A.N. Whitehead

Coming closer to the modern age there is another striking point of affinity of Abhinava with a British philosopher Alfred North Whitehead. The point of affinities is all the more striking in view of the colossal difference of background of Whitehead from that of Abhinava. The former had been a Professor mathematics and nuclear physics in London with his publication of *Principia Mathematica*, a monumental work on mathematical logic and became a professor of philosophy at Harvard as late as the sixty-eighth year of his life. His main philosophical work is titled *Process and Reality* in sharp contradistinction from Bradley's *Appearance and Reality*. In course of his deliberation on the nature of the reality as a sheer process of eventuation of events, Whitehead conceives of the involvement of three stages successively in course of making of the object out of events. These stages he has termed as concrescence, prehension and self-transcendence under the motivation of the desire for self-fulfilment. In course of these steps events tend to come close to one another, getting mixed up with one another resulting in self-transcendence in the form of an object with the possibility of turning again into an event of another act of concrescence. The prehension brings satisfaction in the same way as an organism feels satisfied after taking its food. This process aims on the universal scale at ingression into God and the world making God actualised by the ingression. The culmination of this process is termed by Whitehead as apotheosis of the world.

To state about Abhinava's viewpoint vis-a-vis this standpoint of Whitehead, it is interesting to point out is that he, too, holds a kindred position of relationship between the world and his Śiva. The world, according to him is a congregation

of *aṇus*, individual objects and beings all tending towards Śiva and seeking to get assimilated to oneness with Him. Leaving apart the case of living beings particularly the humans, he in *Tantrāloka* X.223 contends that if life force were to work inside a jar, it is sure to reach the essential form of Śiva.[5] Start of the breathing process is the basic feature distinguishing the organic from the inorganic. This, too, according to Abhinava may have the possibility of getting actualised. The case of organic beings, particularly of the humans therein is quite feasible or indeed is in the process of actualisation but for crossing the hurdles of limitations and ignorance as presented by the forces of *kalā* and *māyā*. While *kalā* is the hurdle of factorisation of the integrality, *māyā* and *avidyā* are those of ignorance. By means of its action of factorisation of the integrality into individualities *kalā* makes all of them self-contented within their limitations, *avidyā* or ignorance creates in them the sense of self-sufficiency. Removal of these hurdles would bring them to the level of *mantra*, *mantreśvara*, *mahāmantreśvara* culminating in transformation into Sadāśiva and then into Śiva-hood with full assimilation to Him which in Whitehead's terminology is almost the same as apotheosis of the world.

The process of transformation of the objective event into the subjective being of the object has been termed by Whitehead as appetition of the objective whereby the object gets assimilated to the being of the emergent subject on the analogy of the organic being's assimilation of the food it takes and makes it a part of its own being. Interestingly enough the very same analogy is implicit in Abhinava's process of transformation of the *aṇu* into Śiva as he has made use of the term *jighatsā* a derivative of *ghas* caused by appetite:

> Whatever is there in the world enshrouded by *māyā* is food as it were, while Lord Śiva is the eater of all this and so I am. He who understands like this needs to be regarded the actual teacher of Śaivism who has reached the essence of things beyond the span of the world.

How Whitehead could draw so close to Abhinava without any possibility of contact with his writings is interesting to think about, particularly as his approach to these cosmological problems is purely logical and scientific as distinct from Abhinava's traditional and experiential via yoga. To say the least in this regard it amounts to validation of the conclusions reached by both of them irrespective of divergence of their approaches.

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5 Tantrāloka X.223

VI. Abhinava, Freud and Jung

Coming nearer home to psychologists dealing primarily with experience than remaining confined to philosophers with their main thrust on rationality, let us talk of Abhinava's proximity with and difference from Sigmund Freud and Carl Gustav Jung. Freud has concentrated on both ends of the human life, namely, Eros and Thanatos representing respectively the Greek god of love and the belief that the soul dies with the body. It is under the imperative of the said god that man indulges in the act of sex as a necessity not only to produce life but also to keep it healthy. As per his contention, there is a contrariety between the male and the female lacking either of them the mechanism the other is endowed with. That is the cause of attraction of one for the other. While satisfaction of this tendency keeps both of them healthy inhibition of it causes tension and disease. The act of sex, therefore, is a matter of prime necessity for the maintenance of life.

Abhinava, on the other hand, has tackled the problem of contrariety between the male and the female by the androgyne of Śiva and Śakti suggesting thereby the solution of attraction between the two sides through recourse to the Self as the way not only for relief from the tension but also as the source of immeasurable delight as Śiva as the representative of the Self is. Abhinava has not only theoretically suggested this way out of this innate tendency of the human nature but has practically demonstrated it by his own way of life remaining celibate throughout and becoming a yogin of the first order as is evident from his writings of the *Tantrāloka* on the one hand and the sublimated form of eroticism revealed in his aestheticism. Whatever residue of the inclination to sex supposed to be still remaining in the human, as a way out to its satisfaction he has suggested the messenger, *dutī*, a system for the catharsis of it under which the aspirant has to make use of the *dutī* in the act of sex but only disinterestedly for the experience of the state of liberation from both the sides, the female, thus, acting as the messenger to the state of liberation.

As regards the Freudian tendency to die as supposed to underlie the core of the will to live, and thus presenting a point of contrariety and hence tension in the unconscious part of the human mind, Abhinava has mooted out as its antidote in the form of the latency of Śiva-hood in the psyche of the individual conceived as an atomic form of Him known as *aṇu*.

As regards Abhinava's comparability with Jung, it is relatively much more

obvious. At the start it needs to be noted that Jung's departure from the Freudian psychology started with an event of meeting between the two in the year 1907 against the background of almost teacher-taught relationship between them until that date. Freud came to Jung's house, as his autobiographical details tell us and tried to persuade him to work under a plan to turn sex into a dogma. Even after trying to convince Jung for as long as thirteen hours Freud failed to make him agree to his proposal resulting in so much desperation on his part as to fall back on his chair out of a swoon. The event of departure from Freud on this point proved so disturbing on the side of Jung also that, as he tells us, he, too, began to fall back into the unconscious. It is against this background that he had his constructed house close to a lake and began to practise yoga in what form one does not know, however, as a remedy of his malady. It was as a result of this practice until the year 1914 that he happened to evolve his idea of the collective unconscious over above the Freudian idea of the unconscious as a residue of inhibited desires particularly of sexual nature.

His idea of the unconscious came to be developed owing to the trace of such outlines of ideas in it particularly owing to layers as revealed in course of dreams of deeper significance and analysis of the experiences of his patients. Thus the unconscious came to be developed as a vast reservoir of outlines of ideas lying latent in the depth of the human psyche and were termed as archetypes. This stream of his psychology remained flowing until the year 1945 until an American scientist came under his treatment for uneasiness of mind with none of his wishes having remained unfulfilled. Following a close study of his dreams as delineated in pictorial form what Jung happened to conclude that the patient's mental problems might have become resolved with the coordinated centralisation of his archetypes as revealed in his dreamy figures. This discovery of him came to be termed by him as the archetype of Self as central to all kinds of archetypes. Apart from Plato's model of the Idea of Good as available to him from his background, what seems to have helped him in his formulation of the archetype of the Self was a meeting of him with Raman Maharshi at his *ashram* in Tamil Nadu a few years earlier in course of his visit to India in the year 1937.

Apart from the *Upaniṣads* and their tradition, it is perhaps Raman Maharshi who had the most vivid experiences of the Self independently of all external influence on him in his early youth and to have identified it in the form of the hill Aruṇāchal in his vicinity reminding the reader of the same viewpoint of Abhinavagupta concerning the mount Meru as delineated in the eighth chapter of the Tantrāloka dealing with the idea of *deśādhvan* wherein he considers

the mountain as the most impressive emblem, *liṅga* of Śiva placed against the background of the whole of the earth as its pedestal, *yoni*, representing Force as His consort.[6] Viewed in the light of the Maharṣhi's direct experience and Jung's deduction out of the American patient's drawings and resolution of the psychic problem, Abhinava's view of the Meru and its pedestal can at its best be rationally explicable in terms of projection of the idea of the Self on the mountain coinciding with that of his Śiva eventually as a device for the commonplace understanding of Him.

Secondly, it is important to note that there is a striking parity between Jung's idea of the archetypes anima and animus representing respectively the female and the male elements in the human nature. According to him, these two archetypes abide in the human nature side by side as complementary to each other. As such, it is owing to dominance of either of them that the individual turns out to be female or male. Following the determination of the sex, it is significant to note that while anima is introvertive, animus is extrovertive. In view of this sort of complementarity of anima and animus archetypes in the human nature as discovered by Jung has its anticipation in Abhinava's view of the androgyne of Śiva and Śakti corresponding to the male and the female. The complementarity of the male and female elements in the human mind is not only contradictory of the Freudian contention of opposition between the two sides as standing annulled by Jung's viewpoint as corroborated by Abhinava's view of androgyne of Śiva and Śakti has a long history behind it anticipated by thousands of years as its root lies in the *Bṛhadāraṇyaka Upaniṣad*. The Upaniṣad states that there was uniformly a single individual having no scope for enjoyment. Over and above that deficiency in that state of being he rather became afraid of his loneliness. To get rid of this fear he divided himself into two like two parts of a grain as really he had that property of division inherent in him in the form of the male and the female remaining in constant embrace of each other. Being set apart from each other the parts got restored to them their respective inherent nature in the form of the man and the woman. In support its contention, the Upaniṣad refers to the human instinct of feeling his fullness only in their embrace of each other. This view of the Upaniṣad has been attributed to its most celebrated sage Yājñavalkya.[7]

There is another point of unanimity between Abhinava and Jung concerning the use of dream experience of initiation on the disciple as suggested by Abhinava

6 Tantrāloka, VIII.45

7 Bṛhadāraṇyaka Upaniṣad, I.4.3

and considered as the most important devise in the treatment of mental and psychic patients by Jung.

VII. Jung's Collective Unconscious versus Abhinava's Cidākāśa

While the collective unconscious unfolds itself mainly in the state of deep sleep, *cidākāśa* remains unfolded in all the states of consciousness, however, particularly in the state of *samādhi*.

The collective unconscious is acceded to through withdrawal of impressions of hoary past inside the psyche. As against it, *cidākāśa* is rid of interiority as well as exteriority. Here the world in all its actuality and reality is realized as one with one's total being, *ātman*.

Collective unconscious is a state of unconsciousness. As distinct from it, *cidākāśa* is actual and real in all the sense of supernal consciousness. It is the realization of the inherent consciousness behind everything.

With this deliberation in course of understanding the position of Abhinavagupta vis-a-vis the Western thought both philosophical and psychological, now we have reached the point where we may turn to the Indian side which, as a matter of fact serves as his proper background. On this side, apart from the Vedic *Saṁhitās* and formulation of their stray visions in the form of the Upaniṣads along with the way to realisation via the exercise of breath-control as dealt with in the *Āraṇyakas* which all we have dealt with already in the beginning now is the turn of the *Bhagavadgītā* and the *Yoga-Sūtra* of Patañjali.

VIII. Abhinava and the Bhagavadgītā

As regards the *Bhagavadgītā*, Abhinava has kept its views all through in his mind while writing *Tantrāloka* as is evident from his references to it in the text particularly as made out by his commentator Jayaratha. One such pertinent case is verse No. 67 of the eighth chapter of the text dealing with the post-mortal state of the soul. The *Gītā* tells us that the destiny of the soul is determined by his contemplations at last at the verge of his departure from the world. It tells us that the soul of the dead reaches the same state of being as he was mindful of during the last moments of life. One of his most intimate followers Maheśvarānanda towards the close of his *Mahārthamañjarī* has identified *mahārtha*, the great secret in the form of the message of the *Gītā*. Abhinava himself has written a commentary of the *Gītā*, under the title *Gītārtha-saṅgraha*

expounding particularly its secret yogic ideas. As such, it would be unfair for Abhinava as well as the *Gītā* to think of him in complete independence of the sacred text messaging out particularly how the Self needs to act in this world without caring for the result especially in self-interest. Since such action would require self-control in regard to every aspect of the personality, namely, willing, thinking and doing, the individual needs to develop the outlook of a yogin. This, indeed, is the great secret of the *Bhagavadgītā* as understood by Abhinava's great disciple Maheśvarānanda of the fourteenth century AD.

The only significant divergence of Abhinava from the *Bhagavadgītā's* line of thought is his devotion to Śiva and condemnation of Vaiṣṇavism as a lower *śāstra*. This, divergence, however, needs to be minimised in its weight in keeping with the sectoral compulsions of Abhinava as against the Vaiṣṇavite burden of the *Gītā*.

IX. Abhinava versus Patañjali

So far as Abhinava versus Patañjali, the author of *Yoga-Sūtra*, is concerned he has made only a couple of references to the latter one directly and the other understandable by implication. In the direct one while talking of descent of the force of consciousness, *śaktipāta* at verse No. 146 in the thirteenth chapter of the *Tantrāloka*, Abhinava happens to refer verbatim to *sūtra* no. 33 of the third chapter of the *Yoga-Sūtra prātibhadvā sarvam*, meaning that by means of use of the innate reflective power of genius, *pratibhā*, everything is possible howsoever inaccessible otherwise to the mind of the individual. By referring to *pratibhā* in this context Abhinava obviously amounts to equal it with the descent of the force of consciousness from its supramental state.

As regards Abhinava's reference to another aphorism of Patañjali, it is understandable from his use of the phenomenon of possession of the aspirant by an evil spirit, *piśāca*. He has referred to this phenomenon on behalf of some text titled *Mālā*. Referring to this text he reports that how it has been stated there that on aspirant's piercing through the higher *cakra* there is the danger of being possessed by some evil spirit which may mislead him. He has indicated to that spirit as a snake, *bhujaṅgam* emerging out of *mantra, nāda* and *vindu* of supernal nature. This psychic phenomenon is comparable to the import of Patañjali's formula, *sūtra*, occurring at No. 51 of the same third chapter of the text titled *vibhūtipāda*. Use of the word *bhujaṅga*, snake, as the characteristic feature of the agency of distraction as understood by Patañjali on arousal of attachment to

the beatitude and sense of self-glorification on achieving some higher state of mind of the yogin seems to refer to the awakening of the force of ***kuṇḍalinī*** in terms of Abhinava to which surprisingly enough there is no reference at all in the *Yoga-Sūtra* and hence Patañjali was required to characterise it as an agency of distraction at the higher state of psychic progress.

Apart from this kind of divergence between these two authorities of divergent paths, namely, Vivekaja-mārga of Patañjali and Yogaja-mārga of Abhinava, there is still a wider point of gap between them on their respective perceptions of the final state of being aimed at by them. Needless to point out that both of them equally well characterise that state as one of liberation with this marked difference between them that while the state of liberation is redemption from the clutches of the world as represented by *Prakṛti*, Nature, from the viewpoint of Patañjali, while it lies in the self-fulfilment of the atomic individual in his restoration to his Śiva-hood from the viewpoint of Abhinavagupta. Thus, while the end of the discipline of yoga according to Patañjali is attainment of aloneness absolutely away from the touch of Nature representing everything else as its product, in view of Abhinava it is the state of self-fulfilment of the individual in his inclusion in the range of his being of the entire universe including Śiva as the highest state of existence, consciousness and delight.

X. Abhinava versus Śaṅkara

On account of this kind of inclusiveness of Abhinava which, too, has emerged out of the androgyny of Śiva and Śakti, he has become quite distinct from Ācārya Śaṅkara another and most important exponent of non-dualism which also is the trait of his School. If the inclusiveness of Śaṅkara is a logical consequence of the neutrality of Brahman as the final goal of his philosophical system along with the concerned spiritual practice; this spiritual practice as per his system is most clearly articulated in his *Nirvāṇa Saṭkam*, a poem comprising only six verses. In this composition the great Ācārya right from the beginning to end is negative in all his references to himself. He says that he is neither the earth nor the water, neither the fire nor the air, neither the space nor the mind, neither egotism nor the intellect leaving only his oneness with Śiva. Interestingly this is also the thrust of Abhinava's philosophy in all its theory and practice but has been reached at via the route of inclusion and acceptance of everything sought to be unconcerned with by Śaṅkara but for the positivity and acceptance of an extremely positive shape of Brahman in Its attributes such as existence,

consciousness and bliss over and above its absolute neutrality.

Śaṅkara's non-dualism besides being quite innate to him has been strengthened by the Upaniṣads which he commented and that, too, most profoundly in the odd situation of the cave of Vyāsa in Badarikāśrama at the age of less than even sixteen years. All this is surprising and yet true reflecting the innateness of non-dualism to his inner being. As regards the case of Abhinavagupta, in this regard, he has behind him the non-dualistic tradition of Somānanda, Utpaladeva, Lakṣmaṇgupta and Śambhunātha, such a galaxy of teachers of Advaitism besides Bhūtirāja, his teacher of *brahma-vidyā*. In this regard what seems to be most likely is that this tradition of him was somehow or the other a result of Śaṅkara himself via Somānanda who happened to precede Abhinava broadly by a margin of just four generations coinciding probably with the date of arrival of Śaṅkara in Kashmir. Preceding Somānanda, Śaivism in Kashmir itself was dualistic all the androgyny of Śiva and Śakti notwithstanding and is still continuing to dominate in south India.

As regards the possibility of effect of this non-dualism as centric to Śaivism on the ethical side of the human nature, Abhinava has given the example of a criminal thinking of himself continuously that he is a criminal becoming perfectly criminal although he was probably not so initially. Extending the same psychological viewpoint to one's constant contemplation that he is Śiva, there is little doubt in the transformation of the contemplator becoming Śiva-like with the development of all such virtues in him as are associated with the view of Śiva culminating eventually in attainment of the state of optionlessness, the ultimate objective of life.[8]

XI. Abhinava versus Sri Aurobindo

Sri Aurobindo's integral Vedānta also seems to have drawn considerably from Abhinava in his effort to eliminate the negativity of Śaṅkara's way of approach to the reality. The point of his contact with Śaivism seems to have its root in his employment to the service of the King of Baroda following his return from U.K. sometime in the year 1893 and staying there until 1904. During that period he is reported to have been a voracious reader borrowing big volumes from the library and returning the very next day creating suspicion in the minds of officials concerned. By that time the Kashmir Series of books had become published.

8 Tantrāloka XV.269-270

However, nowhere in his writings has he admitted to the range of his readings much less to any publication of the series concerned.

The existence of these schools of non-dual Śaivism that later became known as Kashmir Śaivsm was first brought to the knowledge of the world by Georg Buhler in his published report in 1877 entitled "In Search of Sanskrit manuscripts in Kashmir, Rajputana and Central India". In 1911 a Research Department was set up by the government of Pratap Singh Sahib Bahadur, Maharaja of Jammu and Kashmir. Under the auspices of this Department, Kashmir Series of Texts and Studies was published starting from 1911 and the last one was published in 1947.

In any case, the effect of Kashmir Śaivism particularly of Abhinava's variety on his idea of the integral Vedanta is quite obvious on several grounds. Parallel to Abhinava's Śiva, Aurobindo's Brahman also is Existence, Consciousness and Bliss. He conceives of consciousness as the central force responsible for the creation of the world. In this respect he had made a clear departure from Śaṅkara inasmuch as in Śaṅkara's Vedanta that creative agent is *māyā*, illusion and hence her creation, too, is a mere illusory appearance like the mirage. Just like Abhinava's Śakti, Aurobindo's consciousness-force also is three-dimensional, namely, willing, doing and awareness. Thus, it is actual instead of being just illusory. Just like Abhinava, he also has carved out several stages above as well as below the mind in the form of the higher-mind, illumined mind, intuition, overmind and supermind matching Abhinava's grades like *mantra*, *mantreśvara*, *mahāmantreśvara* and *Sadāśiva*. On the lower to mind there are matter and life parallel to Abhinava's earth and *prāṇa*. There is also some sort of parallelism between the two in regard to the processes of involution and evolution. Inasmuch as Abhinava has conceived the possibility of a jar becoming Śiva ultimately, Aurobindo also thinks of the possibility of matter's divinisation. If Aurobindo's idea of divinisation lies in the act of inculcation of the sense of existence, consciousness and bliss in matter, in the case of Abhinava it lies in restoring it to its original state of Śiva-hood. In any case in view of both of them consciousness itself is both the efficient as well as the material cause of everything in the world via processes of involution and evolution.

XII. Abhinava versus Mahāvatāra Bābā

Besides the integral Vedānta and Yoga there is some point of affinity of Abhinava with the *kriyā-yoga* of Yogananda of the fame of the Autobiography

of a Yogi. In his well known autobiography Yogananda claims to have contact with a Himalayan yogi of the highest order named by him as Mahāvatāra Bāba who could appear at any place of his choice or disappear in the void. Yogananda claims to have learnt from him a kind of yoga, namely, *kriyā-yoga* and to have popularised it in certain circles in India as well as abroad. The Hindi translator and commentator Dr. Param Haṁsa Misra of Tantrāloka has found out some traces of the *kriyā-yoga* in the talks and writings of Pandit Gopinath Kaviraja of Varāṇasī. In fact, there is a slight terminological variation in this kind of yoga, one of them being known as *karma-yoga* as held out by the *Bhagavadgītā* and lying in selfless action while the other has been popularised by Yogananda. Going deeper into the matter, the term *kriyā-yoga* occurs for the first time in the *Yoga-sūtra* of Patañjali as the very first *sutra* of its second chapter wherein it has been defined as a collective practice of *tapas*, *svādhyāya* and obeisance to God. Abhinava, however, defines it in a different way. As per his definition in *Tantrāloka*, it is not that action is different and yoga is different. As a consequence of ascension of the intellect on the essence of things and the consequent result of pacification of passions of mind whatever happens is known as *kriyā* or indeed *kriyā-yoga*.[9] Obviously this definition of *kriyā-yoga* presupposes a pair of conditions. One of them is ascension of the intellect to the essence. That essence, in view of Abhinava cannot be anything else except for the world's as well as of the individual's rootedness in Śiva or the combined form of Śiva- Śakti.

As regards the difference between *kriyā-yoga* and *karma-yoga* from the grammatical viewpoint, since *karma* is the result of *kriyā*, *kriyā-yoga* may be taken to stand for the process to the end of *karma-yoga*. These respective positions of the two terms seem to fit quite well with their definition in both the texts as pointed to above. As regards Patañjali's definition, *tapas* is a process of self-purification as preparation to self-improvement aiming at clarity of consciousness. The same is the objective of *svādhyāya* also no matter be it taken in the sense of the scriptural text or one's own psychology. The common aim behind all these procedures is control over passions, clarity of consciousness leading to awareness of the essence of things characterised as God, Śiva, etc. and submission to Him in all possible ways, namely, in action, ideation and emotion. All these three aspects of the human nature being mutually integrated in the man's inner being as well as their manifestation outside in the world, whatever action the individual would accomplish would amount to submission to the essence or the God in whatsoever denominational form. This is what amounts to *karma-yoga*.

9 Tantrāloka, I.151

In view of this clarification on respective statuses of both the denominations, it is obvious that while the *Gītā* emphasises the end-result of the practice of yoga, Yogananda's teacher lays emphasis on the process by passing through which the aspirant may reach the end or hit the goal of life. Before Yogananda's naming him as Mahāvatāra Bābā he was known as Bālakanātha as he had remained like a youth even after centuries of life. He belonged to the same sect of yogins which is responsible for creation of such texts on Yoga as Gorakṣa Saṁhitā, Haṭhayoga Pradīpikā, Haṭha Ratnāvalī in the Medieval age. The famous text *Mahārthamañjarī* by Maheśvarānanda Nātha of the fourteenth century AD also goes to the credit of the same School of yogins. Needless to point out that this Maheśvarānanda Nātha belonged to the lineage of Abhinavagupta and his School beginning from Somānanda. This has become obvious from another biographical work titled *Apprentice to a Himalayan Master* written by Mr. 'M' and published in 2010. As is obvious from Swami Kriyānanda's *Rāja Yoga*, published in 2002, *kriyā-yoga* is the same as is the yoga of Gorakṣanātha and others with its special emphasis on control of breath, *prāṇāyāma*, as the way to clarity of consciousness and realisation of the object of yoga, namely, oneness with Śiva.

Since Abinavagupta belongs to the same School there is nothing surprising in finding out the traces of *kriyā-yoga* in the *Tantrāloka* as referred via our quotation at footnote No. 9. As is obvious from the *Tantrāloka*, Abhinava's account of the processes aiming at Śiva-hood is the most profound in its range, gravity and wealth of yogic processes along with their details. His details include reference to several other *cakras* above the *ājñā* until the *sahasrāra* which is the playground of the higher *kuṇḍalinī*. It includes *samani* and *unmanī* states of consciousness. The mysterious system of nerves and their centres known as *cakra* obtain in the human body in two grades which are the lower and the higher. The lower part of the system comprises of four *cakras*, namely, the *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra* and *anāhata*. These are supposed to be lower on account of their involvement in sustaining the physical existence, serving as the lotus of the Self, playing the role of the centre by virtue of being the meeting ground of all the seventy-two thousand nerves including the ten main ones as also of the ten kinds of forces of vitality known as *prāṇas*. Besides this, it is also considered as the central fire-place supplying heat to the body. *Anāhata* is the heart-plexus responsible not only for purifying the blood and supplying the same to the whole of the body but also for controlling the emotional aspect of mind.

As distinct from the lower is the higher part of it known as *dvādaśānta* on two

accounts. One of it is the gross length of the area covered in the body measuring broadly twelve finger-ends from the throat to the sagittal suture located at the crest. The second one of the reasons behind the denomination of it as such is the fact that it has been found to cover as many as twelve loci of principles. The first ladder of it is the *cakra* known as *viśuddha* which controls the sound, *svara*. The second one is the *cakra* known as *ājñā* which acts as the centre of dispersal of ideas and sounds corresponding to them, *visarga*. The third step is known as *cakreśvara* comprising all the consonant sounds from *k* to *kṣ*. The fourth one is known as *vindu*, the point. The Fifth is known as *ardha candra*. The sixth is known as *ridhinī nāda*, the point of inhibition of sound. The seventh is *nādānta*, end of sound. The eighth is the locus of *śakti*, the force, followed by *vyāpinī*, pervasive, and *samanā*, concentrative in the form of focus of mind. The next to it is the step known as *sāmanasa*, equipoise, which in its turn is followed by the step known as *śāmbhava*, related to Śambhu, which is indicated by transcendence of the point, *parā-vindu*. As is obvious from the denominations of these steps covering the *dvādaśānta*, they are related to sound and the state of soundlessness in keeping with the corresponding states of mind stopping its operation as indicated by the stoppage of sound at the end. Thus the division of all the stages of *dvādaśānta* is based on the idea of coordination of sound and functioning of mind as the foremost instrument of consciousness in the human personality. All these details concerning the coordination between phonology and psychology seems to have emerged in course of recitation of the sound *Om* in its lengthened form, *pluta*, along with deep contemplation on its sense as representing the entire Reality in both its phases, universal and supernal as it stands for the virtue of having been considered as the most fundamental one right from the very beginning and to have served as the stuff of creation as well as the source of the corresponding consciousness in all its modes and forms.

To come to Abhinava's deliberation on consciousness, in sharp contrast to the contemporary view of consciousness as primarily sensory developing gradually into the mental. The main source of strength of this viewpoint at present is the empiricism of science holding the sway today by virtue of the ever-increasing facilitation of life by validation of the scientific way of thinking. Obviously, Abhinava's view of consciousness has its root in the act of self-consciousness going deep to the core of the mind. If perception has its undeniable source in the validity of the existence of all we perceive, contemplation has its source in the verity of one's own self which, too, is equally well undeniable if not more since denial of verity to it involves the danger of collapse of the possibility of perception

itself notwithstanding the continued existence of the world outside, for the existence of which, however, there would not remain any means of validation.

For Abhinava's viewpoint, the force required for validation of even the external world in its existential value is consciousness as concentrated in the self and brings the possibility of perception itself via its channelling through the sensory mechanism. As such, Abhinava holds consciousness as substantial as existence itself as it is responsible for its very being as well as working destined to get dissolved into it. It is the conjugal companion of the total range of Being as represented by Śiva. Unlike the Prakṛti of the Sāṅkhyas being totally opposite to its incidental, inexplicable and ad-hoc companion termed as Puruṣa, Consciousness as the Force of Śiva remains always inseparably associated with Him so much so as to conjointly form an aspect of His body as is evident from the concept of *ardhanārīśvara* wherein while Śiva appears as the male aspect of one and the same personality, consciousness stands for the female. It is due to such an abiding association between Śiva and His force of consciousness that wherever there is Being, there is also consciousness. The proof for it is the invariability in the coordination between consciousness and existence inasmuch as wherever there is the sense of existence, there is also the presence of consciousness. If existence cannot be divorced of consciousness, the latter cannot be divorced of existence either.

Consciousness, indeed, is omni-conscious, looking within as well as without, facing towards the past as well towards the future besides the present itself. Possibility of history and predictability of events are instances to the point.

Luminosity is the basic feature of consciousness. It is owing to this attribute of it that whatever we get to know becomes illumined to us, no matter be it intellectual or perceptual. According to Upaniṣads as well as Abhinava even the physical light has received its luminosity from consciousness. The cause of its physicality is its intermixture with properties inhibitive of luminosity. Variations in the luminosity of the sun, the moon, planets and stars as well as various forms of fire are illustrations on the point. Rightly has the *Kaṭha Upaniṣad* stated that in consciousness there is no access of luminosity of the sun, the moon, the stars, planets, lightning or even of fire. Rather it is due to the luminosity of consciousness that they all bear their luminosity.[10]

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10 Kaṭha Upaniṣad V.5 and also see *Tantrāloka* III.117

Abhinava considers consciousness as of autonomous nature. It is due to this autonomy of nature that it assumes various kinds of impositions on itself resulting in intensity, modesty, etc. in its luminosity.[11] The luminosity as prevailing in luminaries like the sun, etc. in his view, is a defiled form of the original one as is to be traced in the consciousness of Śiva which needs to be inculcated by the individual to rise above all limitations he otherwise remains subjected to.[12] As we find in the human nature, consciousness always keeps moving. This is most obvious in the fickleness of the mind. All this mobility of consciousness as reflected in the mind and elsewhere is due to constant vibration in the ocean of consciousness, as it were. As the sea keeps vibrating all the time so does the sea of consciousness. This function of it is also purposive. If consciousness were to remain all the same constantly, variability in the behaviour of the world of consciousness would come to an end.[13]

In Abhinava's view, subsidence in the midst of vibration is, however, the real secret of Being an ocean. This is evident from Consciousness forming the core of the universal being on the one hand and getting stagnated in the form of fixity of matter on the other. This stagnancy is symptomatic of its tendency of stultification on the lower side while equipoise of it in the state of *samādhi* is indicative of same tendency of it on the higher side, with the necessity of the evolutionary process serving as the conduit between the two extreme ends and creating the possibility of awareness of the business of the world.[14] This is why there has emerged the possibility of consciousness emerging out of the physical inconscience. It is owing to the working of this process of evolution that heart, all its physicality notwithstanding, becomes the centre of consciousness in the human constitution.[15]

According to him, consciousness is three-dimensional being as an aspect of Śiva in the existential sense as well as the sense of consciousness. Śiva, according to this statement, is consciousness itself in the existential sense. He is the Being of the nature of Consciousness. This consciousness as inherent in Him has three aspects, namely, will, knowledge and action but for which He could not be regarded as the Being along with the attribute of existence.[16] It is something

11 *Tantrāloka*, III.118
12 Ibid., III.119
13 Ibid., IV.184
14 Ibid., IV.185.
15 Ibid., IV.186A
16 Tantrāloka, IV.187

only in existence which can will, know and act. So is Śiva with consciousness as His inherent quality in the existential sense of Force. It is by virtue of inherence of the force in Him that He expands Himself in all these three forms inside in the form of the human psychology as well as outside in the form of the world as a whole in its actions, awareness and the requisite will behind them. That existential value of Him being externalised assumes the form of the fire of awareness while the same being interiorised serves as the source of sound getting converted into contemplation.[17]

Universality in the manifestation of consciousness is due to its transparency while the division of individualities in the totality is due to each one of them being pegged down to its specific forms and limitations serving as the cause of internal contradictions.[18] Consciousness behind the entire variations of individualities is but one and rid of all options but makes it subject to options and variations coming down to the level of individuals.[19]

It is pure consciousness which having forsaken its aspect of knowability illumines itself expressly as the space. Space is indeed consciousness itself shorn of its express objectivity and appearing as a sheer vacuum with nothing in it to make itself knowable.[20] This statement of Abhinava finds its elucidation in Greek Philosopher Empedocles' denial of space as a positive entity above earth, water, fire and air since ancient times and continuing to be held as such even until now in scientific circles defining it now as a sheer blank calculable in its blankness through the relative location of objects in it. Vacuity of space is indeed due to the deliberate effort of consciousness to escape objectivity leaving scope for its sheer subjectivity.

However, it is out of this subjectivity of it that emerges *prāṇa*, life-force assuming the form of air as a wave of it creating the possibility of emergence of life as the basis of the spectacle of consciousness coming out of it in a renewed form.[21]

This is the secret of space according to Abhinava. As regards that of time, it is dependent on the frequency of breath which in its turn is dependent on the vibration of the sea of consciousness as the ultimate basis of whatever is there

17 Ibid., IV.190
18 Ibid., V.13
19 Ibid., VIII.30b-31a
20 Ibid., VI.9
21 Ibid., VI.11

in the universe.[22] Thus, the subsidence as well as emergence of the world both is dependent on consciousness as the path of the function of Force, *śakti* whose vibrations assume the form of the world in its innumerable tangibility.[23]

In view of this status of consciousness, Abhinava warns, those who underestimate it as a sheer bodily property due to the malice of action clouding their minds, are destined to lie asleep in the deep cave of inconscience like creeping insects.[24]

XIII. *Kuṇḍalinī* and the Christian Legend of Snake:

In the Bible there is a prominent legend of Satan coming to Eve in the form of a snake in the heavenly garden of Eden with the motive of seducing her to persuade Adam, her male counterpart, to insist upon him to taste the forbidden fruit and accedes to have sex with her resulting in the origin of the human race. So far as the origin of the human race in this act of procreation is concerned, the event proved a boon to mankind. Still, however, it laid the foundation of the instinct of sex in him with all its forcefulness consummating in its acceptance in the Freudian psychology as the principal one amongst all other instincts in him and thus in diluting the entire complex of the human nature and the corruption of it to the extent of leading to his madness with the overweighting development of the unconsciousness in him, clouding his consciousness with the result of perversity in his nature. It is due to her that he has become a victim of sufferings of all kinds, in spite of his otherwise divine nature having had his origin in God and having the advantage of living in the Eden.

This event of perversion of the human nature is anticipated very much in Patañjali's *Yoga Sūtra*, III.51, having already been quoted in this write-up and reading as *sthānyupa-nimantraṇe saṅga-smaya-akarṇam punaraniṣṭaprasaṅgāt.* This event of acceding to Satan on the part of Adam resulted in the creation of individual's individuality with all his propensity of attachment to his individuality which is obviously of the nature of attachment and assertion of his individuality which are illustrative of both attachment and egotism and hence of the corruption of his nature. Though *kuṇḍalinī* has escaped mention at the hand of Patañjali in this aphorism, it must be implicit in his relating to this stage of consciousness of the aspirant. This point is very much explicit in Abhinavagupta's conception of *kundalinī* as a serpent as symbolic of the integrality of the life-force. As against

22 Ibid., VII.62
23 *Tantrāloka*, VII.68
24 Ibid., IX.138

it, Christianity's condemnation of her as an agent of Satan, bears out the failed effort of Christianity to integrate it with the forces of goodness on account of successful experience of the yogins with regard to this representative of the life-force lying concealed at the base of the human body over and above Patañjali's characterisation of it as *piśāca-āvesha*, being possessed by the Satan. It was perhaps of that positive experience on the part of a *tāntrika* like Abhinavagupta that it happened to be associated with Śiva as His eternal companion.

The positivity of Abhinava's experience in regard to this force is very much obvious from the recognition of it on his part as lying embodied in the human personality as a representative of the force of divinity capable of elevating his psyche so much as to lead him to the Divine as symbolised as Śiva supposed to lie awaiting for her rise to meeting Him in highest centre of his consciousness as is the *sahasrāra* at the acme of man's aspiration for spiritual transformation which lies in purification of consciousness. It is via this kind of realisation that he has happened to realise the essential oneness amongst all luminaries including the physical and the spiritual as embodied in the form of the sun, the moon, the fire and the lightning as is obvious from the statement of the *Kaṭha Upaniṣad* quoted already in the write-up amounting to suggest that the illumination of the Self is inaccessible to that of the sun, the moon, fire and lightning and that these luminaries and sources of light have rather borrowed it from that source. The truth of this statement is very much obvious on the psychological level from the dependence of these luminaries from their recognition of these on the basis of their perceptibility through the factor of self-consciousness of the perceiver expanding its territory to the world outside. The external world would have remained totally nothingness outside the purview of the self-consciousness of the individual with all the limitations of it. Abhinava's contention of the possibility of universalisation of the human psyche at the acme of its growth through purification of it on having realised his oneness with Śiva who otherwise remains confined to his animal nature with all kinds of limitations in its range of its expansion.

The expansion is so important as it involves a long procedure. The basic seed of it is the self-consciousness of the individual. As that factor of the human psychology, it tends to remain exteriorised. Being drawn back to itself it gets interiorised and moves upward in its scale of being comprising of *cakras* as related to five primeval elements of the external world existing in a summary form as controlled by *mulādhāra*, *svādhiṣthān*, *maṇipura*, *anāhata*, and *viśuddha* representing the earth, water, fire, air and ether (space) respectively.

Rise of *kuṇḍalinī* results in the purification of consciousness in its entire physicality and individualistic accretions and superimpositions. Having got rid of it, consciousness get restored to its purely psyche nature and hence to its original purity and luminosity.

This much having already been achieved by yogins, Abhinava's contribution in this regard lies in further contribution to it in regard to what he calls *dvādaśānta* before entry into the *sahasrāra* resulting in full blaze of its luminosity following removal of all superimpositions on it including both the physical and the psychic and resulting in oneness between Śiva and Śakti the ultimate principle of being consciousness and delight and His force of creativity having come to the main cause of the world. But for this much exercise on the part of the aspirant the ultimate principle of being, etc. and that of creativity would remain independent of each other for the sake of the individual concerned. In the state of this separateness between these dichotomies of Creator and His force of creativity, totality of Reality would remain in a dichotomous position from each other leaving consciousness and reality as opposites to each other.

XIV. Hypnosis versus *Samarasībhāva* between the Teacher and the Taught as the point of culmination of the Process of Initiation

The clouding of consciousness in the contemporary psychology has gone so deep as to acceptance of the unconscious as a basic constituent of the human psychology resulting in the perversity of the human psyche. In order to get rid of this perverse development instead of such a flimsy device as mesmerism, Abhinava has shown the way to initiation wherein the teacher at the end of the ceremony of initiation make the disciple sit face to face to him and tries to restore to him to his real state of consciousness via creation of *samarasībhāva*, bringing the disciple up to the same length as his own resulting in his elevation to the status of the teacher whereby he may now onwards transform the *paśu* into Śiva.[25] In comparison to the device of hypnotism familiar in the modern psychology how positive is this device of *samarasībhāva* as suggested by Abhinava. The difference between the two ways of impressing his state of mind on the disciple by the teacher can be understood from the consideration of the real meaning of hypnotism and *samarasībhāva*. The word hypnosis is devised from *hypnos* representing the Greek God of sleep. Hypnos is none but the Sanskrit word *svapna* meaning dream, the change in the pronunciation is due to the tendency of Greeks substituting the Sanskrit *sva* by the Greek

25 *Tantrāloka*, 29.272-276

hypnos. Thus, hypnosis is nothing but inducing the subject to go to sleep instead of remaining wide awake. It is imaginable how disastrous is hypnotism to the human psychology wherein instead of opening the consciousness of the subject to the consequences of the state intended to bring to him, he is made to loose it to sleep with whatever remainder he is left with by the time of the device used on him for his betterment. Obviously this amounts to placing him in a more intense state of darkness than he was suffering from. As against it, the device of *samarasībhāva* is highly positive and constructive.

XV. Integralism of Abhinavagupta as an Antidote to the Modern Sensualism

The modern age is distinguished by its exclusive emphasis on the senses and the sense mind. This has happened mainly due to surprising success of science particularly the physical in its yield of unexpected facilitisation of life in all walks of life. As such, it has come to convince people as the only proper way to life and living. There is no doubt about this aspect of the conviction and development. Extension of this philosophy to the moral and spiritual problems, however, has resulted in sordid break down in the human attitude to life and purpose of living as was very much obvious from the well-known saying under the effect of ancient materialism (*Cārvakas*) declaring the way to it lying in as much comfort to the body as possible as is explicit from its saying that till one endures in life one should aim at as much comfort to it as possible even though one may have to borrow money from others, which he would not have to pay back until the end of life following which, however, due to his body having consumed by fire, there would not remain any trace of him to have the obligation of paying back the debt.

The same is the case of modern materialism as a product of sensualism supported by modern sciences with their foundation on sensualism with its typical modifications and manifestation such as socialism, political and commercialism lacking in the role of self-conscious conscience as well as moral obligation which is the result of sensualism leading to strife and barbaric consumerism amongst nations and individuals. Senses are barely instruments handed by the Self which is the real custodian of all values of life. Sensualism prevails at the cost of this role of the Self under the rule of mechanism and naturalism both being products of organism. Mechanism is sheer coordination of organs while organism is the consequence of coordination. Thus, both are only aspects of one and the same move of elimination of any role of something holistic in running the affairs of the world and nature.

Prevalence of these ideas under the garb as scientism has wrought havoc on the holistic view of things altogether which is the cradle of spiritualism and citadel of moral values in the management of national and international affairs as well as matters personal. Following Darwinian principle of survival of the fittest nations are trying at their level best to outshine one another at the cost of any essential sense of coordination and harmony.

The integration of Abhinavagupta is the best remedy of this malady. It is rooted in the essentiality of one and the same consciousness operating under the free-will of Śiva, supernal ruler of everything individualistic, cosmic and extra-cosmic simultaneously in a completely detached way. Under His dispensation, consciousness as the basic force is operating as the stuff as well as the agent using the stuff in creating the universe, keep it going on and restoring it ultimately to its original shape just sportively. While consciousness as the basic stuff of creation results in the objective phase of things, self-consciousness is responsible for the subjective aspect of it in its entirety both being just two aspects of one and the same principle. The ground for this aspectual distinction between the object and the subject with all its seeming contrariety in ancient times was the spectacle of dream and delusion which now has got materialised in the form of the success of the scientific laws as discerned in the almost all prospective of life in the world. Such laws are discovered basically just intuitively and yet they come to hold good universally. Intuition is rooted in self-consciousness while objective verification of it is a matter of the world outside. There is obvious contrariety between the two and yet happen to display strangely enough coordination between not seemingly but also actually. Therefore, the coordination between the two entities needs to be treated as two aspects of one and same principle rather than as disparate as the Prakṛti and the Puruṣa of the Sāṅkhyas or matter and spirit or rationality of the modern science.

XVI. Heresy Popular in Kashmir related to Abhinavagupta's vanishing in the cave

The connection in the heresy popular in Kashmir sought to be suggested by Dr. Kanti Chandra Pandey in his book titled Abhinavagupta – An Historical and Philosophical Study regarding the vanishing of Abhinavagupta along with his five hundred disciples in a cave in the mountains finds little support in *Tantrāloka.* For one, Abhinavagupta would not certainly have suggested to his disciples to end life that way along with himself nor could disciples have followed his suit in this misadventure in such a multitude. Abhinavagupta was a lively personality enjoying fullness of life in its multiple aspects having got filled

with his absolute oneness with Bhairava as is obvious from his *Bhairava Stotra* written as appendage, *pariśiṣta* to his *magnum opus* in the sixty-eighth year of *Saptarṣi* Calendar. He experienced himself fully liberated even in life also and therefore he had no necessity of entering into any cave for getting redeemed from life which had been turned by him as Śambhu himself.

In support of this contention one can refer to his *Krama Stotra* verse No. 20 in the eighth volume of this translation in the appendices.

Finally, we are grateful to Shri Mohindra Vashistha, the Publisher and all those friends who have served as the source of inspiration in course of translating this work. We are grateful to Mrs. Nisha Saxena of Noida for assistance and Nancy Dean Mercury, Yoga Teacher and Artist, California, U.S.A. for her help in proof reading and copy-editing of the work. We are also grateful to Miss Shivangi Tripathi for typing out the Sanskrit verses with great efficiency and accuracy.

The graphics used in the book are not our own creation but they have been drawn from diverse sources to create the conceptual theme of the book. We acknowledge our indebtedness to all those agencies responsible for creation, production or reproduction, as the case may be, of these graphics.

We hope this translation will be liked by people at large.

Noida Authors

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Summary of the Contents of Volume - VI

CHAPTER 16:

1. Chapter sixteen deals with the statement of the object of knowledge to be made clear by the teacher to the disciple.

2. Intending to initiate the disciple as a *samayin*, son, teacher or practitioner of yoga, he should draw a circle at the spot of collective sacrifice or elsewhere as directed.

3. Inside the circle care should be taken to seek oneness with Śiva by way of expansion of the range of consciousness.

4. The remainder of the offerings to Śiva should be distributed among only deserving ones.

5. Only such animals need to be sacrificed inside the circle which were supposed to be prepared for the offering.

6. The teacher should get transformed to himself all the lust for enjoyment in life of the student.

7. *Mantra* should be chanted while sacrificing the animal to the Goddess for the sake of its liberation.

8. Sacrifice as the device to attract the grace of the Divine.

9. The teacher's prayer for the redemption of the disciples as well as of himself.

10. Total span of the human body is eighty-four finger-ends plus twelve over and above it up to the *anāhata cakra*. Again, there is a span of twelve-finger ends over and above the physical body and relating to consciousness. This is the explanation of the number one hundred and eight accorded to yogins.

11. Assignment of *bhuvanas* and sounds to different points in the body of the disciple.

12. Initiation is of two kinds direct and indirect in view of the presence and absence of the disciple respectively.

13. Mind's limitation of reserving the continuity of awareness to only the particular life is designed by Nature itself. This limitation may be removed through practice of yoga, *mantra*, etc.

14. The deities like Viṣṇu, etc. are affected by the *guṇas* and hence do not deserve to be followed by Śaivites.

15. Initiation as the necessary precondition for success in attaining oneness with Śaṅkara.

CHAPTER 17:

1. This Chapter deals with the rite of initiation beginning from that of birth.

2. The teacher needs to tie to the hand, throat and crest three threads tripled representing the individual, Śakti and Śiva.

3. In the adverb *svāhā*, *svā* means the moon while *hā* the fire. It along with *namaḥ* is known as *dīpaka*, since it is illuminative of the accomplishment of the rite.

4. The teacher needs to transmit the force of his Self to the disciple through a touch of his heart.

5. The teacher needs to undergo as stages of birth of the disciple beginning from impregnation.

6. Purification of the essences of the elements like earth and water, malice of ignorance, action culminating in that of the crest.

7. The teacher makes his own life-force enter into the body of the disciple and then asks him to contemplate on Śiva as seriously as he himself had been doing.

8. The contemplation results in ascension of the life-force to the lotus of the crest with effulgence of delight.

9. It is the senses which are determinants of bondage and liberation both.

CHAPTER 18:

1. This Chapter is a summary of the statements regarding initiation as delivered by Śiva and other *śāstras* including the *Kiraṇa.*

2. According to it, the teacher may initiate a disciple directly and summarily without application of ash, pre-condition of the disciple's living in his proximity, consideration over the features of the spot to complete the rite.

3. The only care required to be taken concerns the path along which the teacher would like him to traverse being charged with contemplation on Śiva exclusively.

4. The constituent elements of the universe as well as the disciple's personality need to be purified by means of sounds drawn from *mātṛkā* and *mālinī* both the series.

CHAPTER 19:

1. This Chapter deals with the procedure of initiation meant for immediate liberation.

2. This initiation is meant for those who are close to death. The purpose behind it is to lessen the pang of death.

3. Under this initiation, the person concerned is required to assume the posture of fire and fill the body with breath from toe to top of the head.

4. This initiation can be performed by the teacher who is a yogin himself and has attained full control over his breath.

5. Though the senses of the dying person have ceased to respond to stimuli coming from outside, yet he keeps awake to the effect of the sense of *mantras* as their burden is consciousness.

CHAPTER 20:

1. This Chapter deals with the initiation measurable in its effect through a scale of measurement.

2. The teacher needs to demonstrate it through a roasting of certain seeds to show how having been subjected to the lustre of consciousness the individual becomes immune to rebirth.

3. Such an elucidation is required to convince only the ignorant and is not applicable to those who are enlightened.

CHAPTER 21:

1. The topic of this Chapter is initiation in absentia.

2. Initiation in absentia is meant for those who had died uninitiated, were young, women, incapacitated, idle or kings.

3. A circle bedecked with decorations should be drawn. Inside it, a figure of the dead made of cow-dung and *kuśa* should be placed.

4. The spirit of the candidate needs to be brought to the circle through the use of a great trap which consists of the inner being as enveloped in the net of nerves.

5. If the symbolic representation of the dead were to show some sort of movement in it, the initiation would become convincing.

CHAPTER 22:

1. This Chapter is devoted to the account of the rite known as *liṅgoddharaṇa*, raising the emblem of Śiva.

2. Under the inspiration of Śiva and Śakti there is the possibilities of redemption of even those who have got derailed from the path by their commitment to such lesser paths as Vaiṣṇavism and Buddhism.

3. The candidate needs to be taken close to the emblem of Śiva and prayer needs to be made for excusal of the fault. This is to be followed by making one hundred oblation to the fire.

4. Thus the candidate needs to be purged of his fault of staying in the proximity of an ignorant teacher the *mantra* imparted by whom proved ineffective.

5. Real initiation is that which leads to the acquisition of the real knowledge and wisdom.

CHAPTER 23:

1. This Chapter deals with the rite of sacred bath.

2. It talks of the proper occasion of conducting test on the disciples as not that of initiation but that of discussion. Here is also a reference to the seven-semestrial trial of the candidate.

3. Following the ceremony of bath, the disciple is required to undergo the course of muttering the *mantra* with concentration for six months so as to get established in it.

4. While muttering the *mantra*, he should have his concentration on the *cakras* beginning from *mūlādhāra* to *sahasrāra.*

5. If any disciple be found out making misuse of his knowledge imparted by the teacher through initiation, that force of knowledge needs to be withdrawn from him through a reversal of the practice of *tantra.*

6. The aspirant of higher knowledge needs to take resort to a teacher capable of leading him to that end.

7. If a teacher indulges in any heinous crime, it is imperative for the disciple to warn him against it gently. if even then the teacher does not desist himself from committing such crimes again, the disciple needs to desert him and go elsewhere and meditate on Śiva.

8. The delight of highest spiritual experience and pleasure of erotic consummation are essentially throbs of consciousness and hence kindred in nature.

CHAPTER 24:

1. This Chapter is devolved to deliberation on the post-mortem initiation.

2. This rite needs to be performed for the sake of those dead ones who happen to have died on account of transgression of the prescribed code of conduct.

3. It is to be performed directly on the body of the dead in place of some sort of emblem of the same.

4. The *kalās* in him need to be hit by *mantras* via the *suṣumnā* nerve. Consequently, he is likely to respond to the strike by raising his hands.

5. Devotion to Brahmā, Viṣṇu, Rudra, Īśa, Sadāśiva and Śiva in this context is done in order to satiate them as deities of *mūlādhāra*, *svādhiṣṭhāna*, *maṇīpura*, *anāhata*, *viśuddha* and *ajñā cakras* respectively.

CHAPTER 25:

1. This Chapter deals with the post-mortem rite according to *trika* system.

2. Aspiration for enjoyment is another body of the dead which is supposed to get transformed into Śiva by means of this rite.

3. Days of the demise of such persons need to be regarded as the teacher's day. On this day disciples need to make the life-force flow via the *suṣumnā* following the blockade of the *iḍā* and *piṅgalā*.

4. Devotion to Lord Śiva is the best way of performing the rite.

CHAPTER 26:

1. This Chapter is devoted to determination of the rest of the duties of an aspirant of redemption as well as enjoyment particularly in the form of oblation apart to the fire.

2. The aspirant is required to perform his daily worship of the deity, teacher, fire and *śāstra* besides showing kindness to creatures.

3. Flower-test may be conducted on the candidate to determine his aptitude for muttering a particular *mantra*.

4. The disciple needs to perform worship of his favourite deity in the morning or on all four meeting points of day and night including the meridian.

5. The delight which flows out of the sense of oneness with Śiva, the same needs to be offered to Him at the highest level of one's being.

CHAPTER 27:

1. This Chapter deals with the mode of worship of the emblem.

2. The emblem may be taken from the bed of the river Narmada or be made of pearls, of flower, food or cloth and by no means manufactured by anyone. If it is metallic, only golden is permissible.

3. The vessel of worship needs to be of coconut, *bilva* (Stone apple, *aegle marmelos*), golden or silvery. It should be filled with *pañcāmṛta*, a mixture prepared by mixing five kinds of drink.

4. In course of worshipping the emblem, whatever the worshipper happens to utter while making rounds becomes his muttering of *mantra* and whatever he comes to observe amounts to oblation to the fire of consciousness.

5. As the worshipper proceeds onward, he needs to show greater and greater diligence to the task of worship with the idea of the real invested in the emblem.

6. This wisdom of worship should be transmitted to aspirants. In case of unavailability of any worthy aspirant, the emblem needs to be consigned to some deep reservoir of water with prayer for forgiveness.

CHAPTER - 16

Deliberation on Teacher's Acts During Initiation

यदा तु समयस्थस्य पुत्रकत्वे नियोजनम्।
गुरुत्वे साधकत्वे वा कर्तुमिच्छति दैशिकः ।।१।।
तदाधिवासं कृत्वाह्नि द्वितीये मण्डलं लिखेत् ।
सामुदायिकयागेऽथ तथान्यत्र यथोदितम् ।।२।।

When the teacher may like to accord sonship, teachership or the status of an aspirant to the student having already been following the rules of the system, he needs to make him live in his proximity and draw on the next day a *maṇḍala* (circle) on the occasion of community sacrifice as has been deliberated elsewhere. (1-2)

षडष्टद्द्विगुणितचतुर्विंशतिसंख्यया ।
चक्रपञ्चकमाख्यातं शास्त्रे श्रीपूर्वसंज्ञिते ।।३।।
द्वात्रिंशत्तद्द्विगुणितं श्रीमत्त्रैशिरसे मते ।
असख्यचक्रसंबन्धः श्रीसिद्धादौ निरूपितः ।।४।।

According to the *Mālinīvijayottara Tantra*, the number of circles may be six, eight, sixteen and twenty-four and thirty-two and sixty-four according to *Traiśras Śāstra* in all numbering five while according to texts like *Siddhā Tantra*, it may be innumerable. (3-4)

तस्माद्यथातथा यागं यावच्चक्रेण संमितम् ।
पूजयेद्येन तेनात्र त्रिशूलत्रयमालिखेत् ॥५॥

As per the extent of the circle, a group of three tridents should also be drawn and worshipped. (5)

त्रिशूलत्रितये देवीत्रयं पर्यायवृत्तितः ।
मध्यसव्यान्यभेदेन पूर्णं संपूजितं भवेत् ॥६॥

In the midst of the group of the tridents, three goddesses, namely, *Parā*, *Parāparā*, and the *Aparā* should be placed and worshipped, the first in the middle, the second to the left and the third to the right of it. (6)

वर्तना मण्डलस्याग्रे संक्षेपादुपदेक्ष्यते ।
आलिख्य मण्डलं गन्धवस्त्रेणैवास्य मार्जनम् ॥७॥

What is to be done with the circle, this would be detailed precisely later on. At this stage, however, after drawing it, it needs to be cleansed with a piece of fragrant cloth. (7)

कृत्वा स्नातो गुरुः प्राग्वन्मण्डलाग्रेऽत्र देवताः ।
बाह्यगाः पूजयेद् द्वारदेशे च द्वारदेवताः ॥८॥

Having drawn the circle and taken a bath, the teacher needs to worship the inner deities followed by the outer ones and the deities of the door next to it. (8)

मण्डलस्य पुरोभागे तदैशानदिशः क्रमात्
आग्नेय्यन्तं गणेशादीन् क्षेत्रपान्तान् प्रपूजयेत् ॥९॥

Beginning from the east side of the circle precisely from the north-east up to the east-south, gods like *Gaṇeṣa*, etc. and deities of the areas should be worshipped. (9)

गणपतिगुरुपरमाख्याः परमेष्ठी पूर्वसिद्धवाक्क्षेत्रपतिः ।
इति सप्तकमाख्यातं गुरुपङ्क्तिविधौ प्रपूज्यमस्मद्गुरुभिः ॥१०॥

We have been instructed by our teachers to worship the following seven as teachers, namely, *Gaṇapati*, the teacher of initiation, the grand teacher, *Parameṣthin*, *Siddhavāgīśin*, and the *Kṣetrapati*. (10)

तत आज्ञां गृहीत्वा तु पुष्पधूपादिपूजितम् ।
पूज्यमाधारशक्त्यादि शूलमूलात्प्रभृत्यलम् ॥११॥
शिवान्तं सितपद्मानते त्रिशूलानां त्रये क्रमात् ।

Having taken the permission of the teacher, worship should be accorded with lighted lamp, flower, perfumes, etc. to the teacher himself followed by that of the basic forces, the root of the trident and ending with that of the apex in Śiva represented by the white lotus as also that of the three barbs of the trident. (11-12a)

मध्यशूले मध्यगः स्यात्सद्भावः परया सह ॥१२॥
वामे चापरया साकं नवात्मा दक्षगं परम् ।
त्रिशूले दक्षिणे मध्यशृङ्गस्थो रतिशेखरः ॥१३॥
स्यात्परापरया साकं दक्षे भैरवसत्परे ।
वामे त्रिशूले मध्यस्थो नवात्मापरया सह ॥१४॥
स्यात्परे परया साकं वामारे संश्च भैरवः ।

The middle barb of the trident should be assigned to the Supreme Goddess along with Bhairava, the left to the Lower along with Bhairavas conceived as nine in number, while the right to the Higher-Lower along with Ratiśekhara. From the viewpoint of the aspirant, on the right side is assigned Bhairava as Brahman along with the Higher-Lower while on the left side the Lower along with *Navātma* Bhairava. Remaining Bhairavas are assigned to left and right barbs. (12b-15a)

इत्थं सर्वगतत्वे श्रीपरादेव्याः स्थिते सति ॥१५॥
यागो भवेत्सुसंपूर्णस्तदधिष्ठानमात्रतः ।
एकशूलेऽप्यतो यागे चिन्तयेत्तदधिष्ठितम् ॥१६॥

As the Supreme Goddess is all-pervading, the sacrifice may get performed completely simply by virtue of Her assignment alone. As such, even a single-

barb-sacrifice may suffice if the same is assigned to Her in contemplation. (15b-16)

अविधिज्ञो विधानज्ञ इत्येवं त्रीशिकोदितम् ।
ततो मध्ये तथा दक्षे वामेशृङ्गे च सर्वतः ।।१७।।
लोकपालास्त्रपर्यन्तमेकात्मत्वेन पूजयेत् ।
परत्वेन च सर्वासां देवतानां प्रपूजयेत् ।।१८।।

In the *Parātriśikā Śāstra*, it has been stated that whether the aspirant be a knower of the rules of performance or not, he needs to worship all the deities along with the presiding deities of directions adorned with their weapons assigned to the central, in all their left or right barbs transcendence as the Self. (17-18)

श्रीमन्तं मातृसद्भावभट्टारकमनामयम् ।
ततोऽपि भोगयागेन विद्याङ्गं भैरवाष्टकम् ।।१९।।
यामलं चक्रदेवीश्च स्वस्थाने पूजयेद् बहिः ।
लोकपालानस्त्रयुतान् गन्धपुष्पासवादिभिः ।।२०।।

The aspirant needs to worship Lord Śiva as the Lord of the Mother Goddess in all His blemishlessness in course of enjoyment of life as well as a part and parcel of learning and in the form of the eight Bhairavas. He should be worshipped in His conjugal form. The goddesses of the circle should be worshipped in their respective places and also the presiding deities of directions along with their weapons outside the circle with perfume, flower, wine, etc. (19-20)

पूजयेत्परया भक्त्या वित्तशाठ्यविवर्जितः ।
ततः कुम्भास्त्रकलशीमण्डलस्थानलात्मनाम् ।।२१।।
पञ्चानामनुसन्धानं कुर्यादद्वयभावनात् ।
ये तु तामद्वयव्याप्तिं न विन्दन्ति शिवात्मिकाम् ।।२२।।
मन्त्रनाडीप्रयोगेण ते विशन्त्यद्वये पथि ।

This worship should be performed with the sense of complete devotion and caring little for the money involved in it followed by consideration of the jar, weapon, water-vessel, circle and the ground all these five items as one's own

inner being with the sense of non-dualism. Those who are unable to discover this oneness between themselves and these items in Śiva, they would understand it via perusal of the nervous system and use of *mantras*. (21-23a)

स्वदक्षिणेन निःसृत्य मण्डलस्थस्य वामतः ॥२३॥
प्रविश्यान्येन निःसृत्य कुम्भस्थे कर्करीगते ।
वह्निस्थे च क्रमेणेत्थं यावत्स्वस्मिन् स्ववामतः ॥२४॥
मूलानुसन्धानबलात्प्राणतन्तूम्भने सति ।
इत्थमैक्यस्फुरत्तात्मा व्याप्तिसंवित्प्रकाशते ॥२५॥
ततो विशेषपूजां च कुर्यादद्वयभाविताम् ।

The teacher should come out of the circle from his left side. Again, he should enter into the circle from his left side and right side of the jar placed there as also the fire. Through this act of his search for the Self he extends the string of his *prāṇa* all over the circle and illuminates all with the unity of consciousness. This act is to be followed by a special worship informed by the same of oneness of the subject and object. (23b-26a)

यच्छिवाद्वयपीयूषसंसिक्तं परमं हि तत् ॥२६॥
तेनार्घपुष्पगन्धादेरासवस्य पशोरथ ।
या शिवाद्वयतादृष्टिः सा शुद्धिः परमीकृतिः ॥२७॥

Whatever, thus, gets drenched with the ambrosia of the sense of oneness with Śiva, becomes completely sanctified. Over and above this, the act of worship becomes sanctified mostly by the offering of flowers, fragrant substances and drinks to enhance the individual's sense of oneness with Śiva. (26b-27)

निवेदयेद्विभोरग्रे जीवान्धातूंस्तदुत्थितान् ।
सिद्धानसिद्धान् व्यामिश्रान् यद्वा किञ्चिच्चराचरम् ॥२८॥

The worshipper needs to offer to the all-pervading Lord the creatures, substances and their products, indeed, everything whatever living or non-living irrespective of the fact whether these are approved of or unapproved or even mixed for the offer. (28)

दृष्टप्रोक्षितसंद्रष्टट्प्रालब्धोपात्तयोजित: ।
निर्वापितो वीरपशु: सोऽष्टधोत्तरतोत्तम: ।।२९।।

Eight kinds of offerings are recommended for Śiva with priority in favour of the each succeeding one in this list which runs as follows: seen, drenched, observing, made available, arranged for and dedicated. (29)

यथोत्तरं न दातव्यमयोग्येभ्य: कदाचन ।
शिवोपयुक्तं हि हविर्न सर्वो भोक्तुमर्हति ।।३०।।

These articles with priority to each succeeding one should never be given to unworthy persons, since everyone, whosoever, does not deserve to enjoy whatever is worth offering to Śiva. (30)

यस्तु दीक्षाविहीनोऽपि शिवेच्छाविधिचोदित: ।
भक्त्याश्नाति स संपूर्ण: समयी स्यात्सुभावित: ।।३१।।

If there is anyone who has not been initiated but is inspired by the wish of Śiva and makes use of these offerings, he should be considered as a perfect follower of the principles of Śaivism on account of his falling in line with this doctrine in his inner being. (31)

दृष्टोऽवलोकितश्चैव किरणेद्धदृगर्पणात् ।
प्रोक्षित: केवलं ह्यर्घपात्रविप्रुड्भिरुक्षित: ।।३२।।
संद्रष्टा दर्शिताशेषसम्यक्पूजितमण्डल: ।
प्रालब्ध उक्तत्रितयसंस्कृत: सोऽपि धूनयेत् ।।३३।।
कम्पेत प्रस्रवेत्स्तब्ध: प्रलीनो वा यथोत्तरम् ।
उपात्तो यागसान्निध्ये शमित: शस्त्रमारुतै: ।।३४।।
योजित: कारणत्यागक्रमेण शिवयोजनात् ।
निर्वापित: कृताभ्यासगुरुप्राणमनोर्पणात् ।।३५।।
दक्षिणेनाग्निना सौम्यकलाजालविलापनात् ।

Seen (*dṛṣṭa*), and looked into (*avalokita*) are the entities which have been stimulated by the sense of dedication to Śiva. While drenched (*prokṣita*) is only

that one which has been bathed with water of the vessel of worship. Observing (*saṁdraṣṭā*) is that animal which while being dedicated, remains observing the entire circle of dedication. Made available (*prālabdha*) is that creature which has assimilated the traits of all the foregoing three kinds of animals in it and consequently manifests at the time of dedication actions like trembling, perspiring, remaining motionless, and absorption which are symptomatic of its aptitude for dedication gradually to a higher and higher degree. These symptoms are the results of its touch with the air coming to it via the environment of the sacrifice and weapon. Ordained (*yojita*) is that creature which was destined to be united with Śiva directly by taking jumps over all intervening causal chains. Dedicated (*nirvāpita*) is that creature which through the practice of dedication of its *prāṇa* and *manas* to the teacher and via him to the solar fire had nullified the entire net of fragmentation (*kalājāla*) of lunar nature. (32-36a)

तथाह्यादौ परं रूपमेकीभावेन संश्रयेत् ॥३६॥
तस्मादाग्नेयचारेण ज्वालामालामुपाविशेत् ।
पशोर्वामेन चन्द्रांशुजालं तापेन गालयेत् ॥३७॥
नाभिचक्रेऽथ विश्राम्येत्प्राणरश्मिगणैः सह ।
परो भूत्वा स्वशक्त्यात्र जीवं जीवेन वेष्टयेत् ॥३८॥
स्वचित्सूर्येण संताप्य द्रावयेत कलां कलाम् ।
ततो द्रुतं कलाजालं प्रापय्यैकत्वमात्मनि ॥३९॥
समस्ततत्त्वसंपूर्णमाप्यायनविधायिनम् ।
उन्मूलयेत संरम्भात्कर्मबद्धममुं रसात् ॥४०॥
तत उन्मूलनोद्वेष्टयोगाद्भ्रामं परिभ्रमन् ।
कुण्डल्यमृतसंपूर्णस्वकप्राणप्रसेवकः ॥४१॥
वामावर्तक्रमोपात्तहृत्पद्मामृतकेसरः ।
हृत्कर्णिकारूढिलाभादोजोधातुं विलापितम् ॥४२॥
शुद्धसोमात्मकं सारमीषल्लोहितपीतलम् ।
आदाय करिहस्ताग्रसदृशे प्राणविग्रहे ॥४३॥
निःसृत्य झटिति स्वात्मवाममार्गेण संविशेत् ।
आप्याययन्नपानाख्यचन्द्रचक्रहृदम्बुजे ॥४४॥
स्थितं तद्देवताचक्रं तेन सारेण तर्पयेत् ।

For example, to begin with, the teacher needs to take resort to his supreme Self by way of identification of himself with it. From there, he should come to the proximity of the fire of consciousness mobilising his solar nostril. Then he should make the net of rays of the moon in the student get evaporated by that heat of consciousness. This is to be followed by resting in the *cakra* of the navel along with those rays. Then by virtue of his oneness with the Supernal Reality, he should enshroud the self of the student with his own Self. This is to be followed by causing to evaporate the ingredients of the superimpositions on the self of the student like the units of the lunar orb. Having put together the entire net of the units of superimposition, he should assimilate it to himself. Thus he should redeem the student of all his bonds of lust for enjoyment by rooting it out from within him forcibly. Having rooted out the plant of action and result from within the student and turning to his left hand side, the teacher needs to divert the flow of his *prāṇa* bearing the ambrosia of the *kuṇḍalinī* to his left side and by way of assimilation of the filament of the heart-lotus as ambrosia produced out of ascension to the grain of the heart-lotus and dismissal of the will to live which is of the nature of the moon or Soma reddish and yellowish in colour, he should draw it to his *prāṇic* body like an elephant draws something by the front part of his trunk and assimilate it to himself. Having come out quickly from his right side he should enter within from his left side. Having got himself fulfilled by it his heart-lotus via the left nostril he needs to propitiate the circle of deities of that area by means of that ambrosia. (36b-45a)

अनेन विधिना सर्वान्नसरक्तादिकांस्तथा ।।४५।।
धातून्समाहरेत्संघक्रमादेकैकशोऽथवा ।
केवलं त्वथवाग्नीन्दुरविसंघट्टमध्यगम् ।।४६।।
ज्योतीरूपमथ प्राणशक्त्याख्यं जीवमाहरेत् ।
जीवं समरसीकुर्याद्देवीचक्रेण भावनात् ।।४७।।
तदेव तर्पणं मुख्यं भोग्यभोक्त्रात्मतैव सा ।

In this way, the teacher should draw out to himself the rest of the constituents of the student's body such as what is formed out of food known as *rasa*, blood, etc. together or one by one or indeed what lies between the solar and lunar breaths followed by withdrawal of life itself in the form of a light known as the *prāṇic* force. Via this action, the teacher needs to create harmony (betweeen himself and the student) through contemplation on the circle of the Goddess. This is the

main secret of propitiation of Her consisting in unification of the food and the eater well within oneself as is Her real form. (45b-48a)

अग्निसंपुटफुल्लार्णत्र्यश्रकालात्मको महान् ।।४८।।
पिण्डो रक्तादिसारौघचालनाकर्षणादिषु ।

Agni (fire) as represented by the sound *r*, followed by *ph*, the triangular shape by the sound *e* (ए) and the time by *m* all combined take the form of the seed-sound *phren* (representing the knife) which serves in this sacrifice as the weapon in taking out the blood, etc. out of the body of the victim of the sacrifice dedicated to the Goddess. (48b-49a)

इत्थं विश्रान्तियोगेन घटिकार्धक्रमे सति ।।४९।।
आवृत्तिशतयोगेन पशोर्निर्वापणं भवेत् ।

Action beginning from resting in the navel plexus up to the point of harmonisation of the subject and the object together within oneself, takes twenty-four minutes of time. Muttering of the *mantra* in this duration one hundred times, results in the liberation of the creature. (49b-50a)

कृत्वा कतिपयं कालं तत्राभ्यासमनन्यधीः ।।५०।।
यथा चिन्तामणौ प्रोक्तं तेन रूपेण योगवित् ।
निःशङ्कः सिद्धिमाप्नोति गोप्यं तत्प्राणवत्स्फुटम् ।।५१।।

Through devotion of this much time with exclusive concentration to this task, the aspirant undoubtedly attains *siddhi* in his objective aspired for. This secret, however, needs to be kept guarded within oneself like his *prāṇa* as has been pointed out in the *Tattvacintāmaṇi*. (50b-51)

परोक्षेऽपि पशावेवं विधिः स्याद्योजनं प्रति ।
प्रवेशितो यागभुवि हतस्तत्रैव साधितः ।।५२।।
चक्रजुष्टश्च तत्रैव स वीरपशुरुच्यते।।

In the case of initiation in absentia also the same method of dedication of the ordained animal is used. The animal is brought to the sacrificial ground, killed,

directed and is associated with the plexus (*cakra*) and is accorded the tribute of the *vīra-paśu* immediately then and there. (52-53a)

यस्त्वन्यत्रापि निहितः सामस्त्येनांशतोऽपिवा ।।५३।।
देवाय विनिवेद्येत स वै बाह्यपशुर्मतः ।

Any animal getting killed totally or injured partly anywhere else, if becomes dedicated to the deity, is known as an external animal. (53b-54a)

राज्यं लाभोऽथ तत्स्थैर्यं शिवे भक्तिस्तदात्मता ।।५४।।
शिवज्ञानं मन्त्रलोकप्राप्तिस्तत्परिवारता।
तत्सायुज्यं पशोः साम्याद्बाह्यादेर्वीरधर्मणः ।।५५।।
पुष्पादयोऽपि तल्लाभभागिनः शिवपूजया।

Advantages going to be made available to the animal concerned through such a dedication are attainment of rulership, its stability, devotion to Śiva, oneness to Him, knowledge of Him, attainment of the world of *mantra*, status of membership of it, and proximity to Śiva. Other materials, such as flowers, etc. also have the same prospect on account of having been used in the worship to Śiva. (54b-56a)

एकोपायेन देवेशो विश्वानुग्रहणात्मकः ।।५६।।
यागेनैवानुगृह्णाति किं किं यन्न चराचरम् ।

Sacrifice is the best way to attract the grace of Lord who is inclined to shower His grace universally to all, be they mobile or immobile. (56b-57a)

तेनावीरोऽपि शङ्कादियुक्तः कारुणिकोऽपि च ।।५७।।
न हिंसाबुद्धिमादध्यात्पशुकर्मणि जातुचित् ।

Therefore, even if one may not be heroic, doubtful about the efficacy of sacrifice and against it out of compassion for the animal sacrificed, should never feel ill of it. (57b-58a)

पशोर्महोपकारोऽयं तदात्वेऽप्यप्रियं भवेत् ।।५८।।
व्याधिच्छेदौषधतपोयोजनात्र निदर्शनम् ।

Sacrificing the animal is a great favour to it, irrespective of its unpleasantness at the moment, as, via the sacrifice it gets redeemed of the suffering of the process of birth and death, its body serves in the preparation of medicines, and is also helpful in the performance of *tapas*. (58b-59a)

श्रीमन्मृत्युञ्जये प्रोक्तं पाशच्छेदे कृते पशोः ॥५९॥
मलत्रयवियोगेन शरीरं न प्ररोहति ।
धर्माधर्मौघविच्छेदाच्छरीरं च्यवते किल ॥६०॥
तेनैतन्मारणं नोक्तं दीक्षेयं चित्ररूपिणी ।
रूढपाशस्य यः प्राणैर्वियोगो मारणं हि तत् ॥६१॥
इयं तु योजनैव स्यात्पशोर्देवाय तर्पणे ।
तस्माद्देवोक्तिमाश्रित्य पशून्दद्याद्बहूनिति ॥६२॥

It has been stated in the *Mṛtyuñjaya Śāstra* that on getting its bond snapped the animal gets rid of its threefold malady and becomes redeemed of the trouble of taking to body any more. On account of dissociation with its virtues and vices, it gets relieved of the necessity of assuming body. Therefore, sacrificing it to the deity does not amount to killing it. Indeed, its sacrifice is equivalent to its initiation, though of a peculiar kind. Dissociation of a bound creature with its life is its killing while sacrificing the animal amounts to satiation of the Divine. Therefore, taking recourse to the statement of the Lord, one should offer animals by way of sacrifice. (59b-62)

निवेदितः पुनःप्राप्तदेहो भूयोनिवेदितः ।
षट्कृत्व इत्थं यः सोऽत्र षड्जन्मा पशुरुत्तमः ॥६३॥

That animal is taken to be the most suitable for being sacrificed which has gone through the process of birth and sacrifice as many as six times. (63)

यथा पाकक्रमाच्छुद्धं हेम तद्वत्स कीर्तितः ।
कां सिद्धिं नैव वितरेत्स्वयं किंवा न मुच्यते ॥६४॥

That animal is like a piece of gold which had the opportunity of getting purified in fire again and again. What accomplishment (*siddhi*) may be there which may not be made available through its sacrifice besides its getting redeemed in itself? (64)

उक्तं त्वानन्दशास्त्रे यो मन्त्रसंस्कारवांस्त्यजेत्।
समयान्कुत्सयेद्देवीर्दद्यान्मन्त्रान्विना नयात् ।।६५।।
दीक्षामन्त्रादिकं प्राप्य त्यजेत्पुत्रादिमोहितः ।
ततो मनुष्यतामेत्य पुनरेवं करोत्यपि ।।६६।।
इत्थमेकादिसप्तान्तजन्मासौ द्विविधो द्विपात् ।
चतुष्पाद्वा पशुर्देवी चरुकार्थं प्रजायते ।।६७।।
दात्रर्पितोऽसौ तद्द्वारा याति सायुज्यतः शिवम् ।

It has been pointed out in the *Ānanda Śāstra* that if a person, having got initiated, were to desert the principles of the system, condemn the goddesses and impart *mantras* of initiation in an unprincipled manner out of the delusion caused by lust for things like sons, etc. and does the same having been reborn as two-footed or four-footed, he should be regarded as having got born only for serving as an oblation to the Goddess. Such a being having been dedicated to the Divine, attains proximity to Śiva. (65-68a)

इति संभाव्य चित्रं तत्पशूनां प्रविचेष्टितम् ।।६८।।
भोग्यीचिकीर्षितं नैव कुर्यादन्यत्र तं पशुम् ।

Having recognised the nature of the animal like this from its movements, it should not even be wished for any other purpose except for dedication to the Divine. (68b-69a)

नापि नैष भवेद्योग्य इति बुद्ध्वापसारयेत् ।।६९।।
तं पशु किंतु काङ्क्षा चेद्विशेषे तं तु ढौकयेत् ।
तावतस्तान्पशून्दद्यात्तथाचोक्तं महेशिना ।।७०।।

It should neither be removed from the sacrificial ground under the impression that it was not suitable for dedication. On the contrary, if there be the desire for its dedication it must be offered in particular. Such animals need to be dedicated, as per the wish of the Lord. (69b-70)

पशोर्वपामेदसी च गालिते वह्निमध्यतः ।
अर्पयेच्छक्तिचक्राय परमं तर्पणं मतम् ।।७१।।

The membrane and the marrow of the animal having been cooked in the fire need to be offered to the circle of the Forces as it is considered to be most satiating to them. (71)

हृदन्त्रमुण्डांसयकृत्प्रधानं विनिवेदयेत् ।
कर्णिकाकुण्डलीमज्जपर्शु मुख्यतरं च वा ॥७२॥
ततोऽग्नौ तर्पणं कुर्यान्मन्त्रचक्रस्य देशिकः ।
तन्निवेद्य च देवाय ततो विज्ञापयेत्प्रभुम् ॥७३॥

Heart, entrails, head, and membrane of the liver should be dedicated to the main deity. Ears, navel, marrow and curved bones, etc. should be offered to fire. Following it, the director of the circle of the *mantras* needs to propitiate the fire and then dedicate it to the Lord. (72-73)

गुरुत्वेन त्वयैवाहमाज्ञातः (प्तः) परमेश्वर।
साक्षात्स्वप्नोपदेशाद्यैर्जपैर्गुरुमुखेन वा ॥७४॥
अनुग्राह्यास्त्वया शिष्याः शिवशक्तिप्रचोदिताः ।
तदेते तद्विधाः प्राप्तास्त्वमेभ्यः कुर्वनुग्रहम् ॥७५॥
समावेशय मां स्वात्मरश्मिभिर्यदहं शिवः ।
एवं भवत्विति ततः शिवोक्तिमभिनन्दयेत् ॥७६॥
शिवाभिन्नमथात्मानं पञ्चकृत्यकरं स्मरेत् ।
स्वात्मनः करणं मन्त्रान्मूर्तिं चानुजिघृक्षया ॥७७॥

(While making offering to the Lord, the teacher needs to pray as follows:) "O Lord, it is under your permission that I had the opportunity of serving as the teacher of these disciples through my physical presence before them, through dream, instruction and muttering of *mantras*. They need to be favoured by yourself so as to get stimulated by both Śiva and Śakti. It is with this end in view that they have appeared before you. Kindly shower your grace on them and empower me also by the rays of your consciousness so that I may become one with you." Then, he should welcome the supposed positive response from the side of the Lord. This is to be followed by his contemplation on himself as Śiva in the capacity of the doer of all those five tasks of the Lord, namely, creation, sustenance, dissolution, concealment and favour via *mantras*, concretised form of Śiva and will to shed His grace. (74-77)

ततो बद्ध्वा सितोष्णीषं हस्तयोरर्चयेत्क्रमात् ।
अन्योन्यं पाशदाहाय शुद्धतत्त्वविसृष्टये ॥७८॥

Then the teacher should wind a white fillet around his head and make each one of his hands worship each other in turns for the sake getting rid of bondage and release the element of purity out of it. (78)

तेजोरूपेण मन्त्रांश्च शिवहस्ते समर्चयेत् ।
गर्भावरणगानङ्गपरिवारासनोज्झितान् ॥७९॥

Considering himself as of luminous nature, he should worship the hand through *mantras* supposing it to be that of Śiva while taking other parts of the body as having gone back to the womb. (79)

आत्मानं भावयेत्पश्चादेककं जलचन्द्रवत् ।
कृत्योपाधिवशाद्भिन्नं षोढाभिन्नं तु वस्तुतः ॥८०॥

After this, he needs to think himself as different reflections of the moon in water assuming forms different from one another on account of difference of actions each one has to perform, numbering six indeed. (80)

मण्डलस्थोऽहमेवायं साक्षी चाखिलकर्मणाम् ।
शुद्धा हि द्रष्टृता शम्भोर्मण्डले कल्पिता मया ॥८१॥

I am only one sitting in the midst of the circle as the witness of all the actions on account of assumption of the pure role of Śambhu on myself. (81)

होमाधिकरणत्वेन वह्नावहमवस्थितः ।
यदात्मतेद्धा मन्त्राः स्युः पाशप्लोषविधावलम् ॥८२॥

It is I who is present there in the sacrificial pit in the form of fire as the destination of the offering. Having got ignited by me, the *mantras* would be sufficient to burn the fetter. (82)

सामान्यतेजोरूपान्तराहूता भुवनेश्वराः ।
तर्पिताः श्राविताश्चाणोर्नाधिकारं प्रतन्वते ॥८३॥

आ यागान्तमहं कुम्भे संस्थितो विघ्नशान्तये ।
सामान्यरूपता येन विशेषाप्यायकारिणी ॥८४॥
शिष्यदेहे च तत्पाशशिथिलत्वप्रसिद्धये ।
स हि स्वेच्छावशात्पाशान्विधुन्वन्निव वर्तते ॥८५॥

The presiding deities of the creation having been invoked by aspirants within themselves as the light of consciousness and even being satiated and appealed to, scarcely do respond to the appeal. I, on the other hand, remain sitting in the jar (of the body) until the end of the sacrifice removing obstructions specially as well as generally from the path of the disciple to burn his fetters so that he may feel that his bonds are getting removed at his sweet will. (83-85)

साक्षात्स्वदेहसंस्थोऽहं कर्तानुग्रहकर्मणाम् ।
ज्ञानक्रियास्वतन्त्रत्वाद्दीक्षाकर्मणि पेशलः ॥८६॥

Thus, as the doer as well as benefactor of the results of the deeds, I am lying in my own body and by virtue of my autonomy of knowledge and action I am capable of according students initiation by myself. (86)

भिन्नकार्याकृतिव्रातेन्द्रियचक्रानुसन्धिमान् ।
एको यथाहं वह्न्यादिषड्रूपोऽस्मि तथा स्फुटम् ॥८७॥
एवमालोच्य येनैषोऽध्वना दीक्षां चिकीर्षति ।
अनुसंहितये शिष्यवर्जं पञ्चसु तं यजेत् ॥८८॥

As per the operation of my five senses and *manas* I play different roles and appear in as many as six different capacities like fire, though I am only one. Having contemplated like this, the teacher should offer oblation to fire in the form of initiation to the disciple in all five forms of operation of the sense organs taking the student himself as representative of the *manas*, so that he may assimilate these attributes within himself. (87-88)

अनुसन्धिबलान्ते च समासव्यासभेदतः ।
कुर्यादत्यन्तमभ्यस्तमन्यान्तर्भावपूरितम् ॥८९॥
ततोऽपि चिन्तया भूयोऽनुसन्दध्याच्छिवात्मताम् ।

This force of assimilation (*anusandhi*) is expected to fulfil his aspiration for expanding the range of his inner being for acquisition of such other attributes required for his transformation into Śiva-hood via the course of contraction and expansion. (89-90a)

अहमेव परं तत्त्वं नच तद्घटवत् क्वचित् ।।९०।।
महाप्रकाशस्तत्तेन मयि सर्वमिदं जगत् ।
नच तत्केनचिद्बाह्यप्रतिबिम्बवदर्पितम् ।।९१।।
कर्ताहमस्य तन्नान्याधीनं च मदधिष्ठितम् ।
इत्थं भूतमहाव्याप्तिसंवेदनपवित्रितः ।।९२।।
मत्समत्वं गतो जन्तुर्मुक्त इत्यभिधीयते ।

It is I myself who is the Supreme Essence and that Essence is not anything lying objectively anywhere as a piece of jar. It is a great light and therefore, this entire universe lies embedded in me in its original form and by no means as a reflection reflected from anything outside. I am the creator of it and hence it is lying within me. Therefore, it does not depend on anything or anyone else. Having fallen in this stream of most expanded consciousness and sanctified thereby, the creature concerned becomes equal to me and is known as liberated. (90b-93a)

तापनिर्घर्षसेकादिपारम्पर्येण वह्निताम् ।।९३।।
यथायोगोलको याति गुरुरेवं शिवात्मताम् ।
ततः पुरःस्थितं यद्वा पुरोभावितविग्रहम् ।।९४।।
परोक्षदीक्षणे यद्वा दर्भाद्यैः कल्पिते मृते ।
शिष्ये वीक्ष्यार्च्य पुष्पाद्यैर्न्यसेदध्वानमस्य तम् ।।९५।।
येनाध्वना मुख्यतया दीक्षामिच्छति दैशिकः ।
तं देहे न्यस्य तत्रान्तर्भाव्यमन्यदिति स्थितिः ।।९६।।

As a ball of iron undergoing the process of heating and beating again and again assumes the colour of the fire, even so does the teacher makes available Śiva-hood to anyone lying beyond his sight or represented imaginatively by a bond of *kuśa* or things like that, if the disciple is dead. Having looked at him in this imaginary form and paid homage to him by means of flowers, etc. the teacher needs to direct him to the path via which he may mainly like him to proceed.

Having directed him like this, the teacher needs to complete the process by assigning the disciple the proper place within his own being. (93b-96)

शोध्याध्वनि च विन्यस्ते तत्रैव परिशोधकम् ।
न्यसेद्यथेप्सितं मन्त्रं शोध्यौचित्यानुसारतः ॥९७॥

Having assigned the sanctified path to the disciple, the teacher needs to assign to it the sanctifying *mantra* also as appropriate to the purpose of sanctification of the pupil. (97)

क्वचिच्छोध्यं त्वविन्यस्य शोधकन्यासमात्रतः ।
स्वयं शुद्ध्यति संशोध्यं शोधकस्य प्रभावतः ॥९८॥

In some cases, the task of sanctification gets accomplished via assignment of the agent of sanctification alone, be it the teacher or the *mantra*. By virtue of the effect of that agent of sanctification, the object of it becomes sanctified. (98)

अपरं परापरं च परं च विधिमिच्छया ।
तद्योजनानुसारेण श्रित्वा न्यासः षडध्वनः ॥९९॥

Assignment is of six kinds depending on its categorisation as lower, lower and higher and supernal as desired by the initiator in course of executing the process. (99)

ललाटान्तं वेदवसौ रन्ध्रान्तं रसरन्ध्रके ।
वसुखेन्दौ द्वादशान्तमित्येष त्रिविधो विधिः ॥१००॥
क्रमेण कथ्यते दृष्टः शास्त्रे श्रीपूर्वसंज्ञिते ।

The measurement of the body of anyone by his own finger-ends is eighty-four from toe up to the forehead, ninety-six up to the sagittal suture and one hundred and eight up to the end of the twelve principles. These are the three measurements as recorded in *Mālinīvijayottara Tantra* which are going to be explained below. (100-101a)

तत्र तत्त्वेषु विन्यासो गुल्फान्ते चतुरङ्गुले ॥१०१॥
धरा जलादिमूलान्तं प्रत्येकं द्व्यङ्गुलं क्रमात्।

रसश्रुत्यङ्गुलं नाभेरूर्ध्वमित्थं षडङ्गुले ॥१०२॥
पुंसः कलान्तं षट्तत्त्वीं प्रत्येकं त्र्यङ्गुले क्षिपेत् ।
अष्टादशाङ्गुलं त्वेवं कण्ठकूपावसानकम् ॥१०३॥
सदाशिवान्तं मायादिचतुष्कं चतुरङ्गुले ।
प्रत्येकमित्यब्धिवसुसंख्यमालिकदेशतः ॥१०४॥

As regards the assignment of physical elements in the human body, four finger-ends should be assigned to the earth, from water to the *prakṛti* since there are in all twenty-three constituents; each covering the space of two finger-ends, thus would collectively extend for forty-six finger-ends. Beginning from the navel up to the throat, that is, from *puruṣa* to *kalā* since there is involvement of six factors each extending for three finger-ends, the total span of this part of the body goes to eighteen finger-ends. From *māyā* up to Sadāśiva since there is involvement of four factors (namely, *māyā*, *śuddha vidyā*, Īśvara and Sadāśiva) each spanning for four finger-ends as a whole totalling sixteen finger-ends. Thus, the entire length of the body totals eighty-four finger-ends. (101b-104)

शिवतत्त्वं ततः पश्चात्तेजोरूपमनाकुलम् ।
सर्वेषां व्यापकत्वेन सबाह्याभ्यन्तरं स्मरेत् ॥१०५॥

After this needs to be taken into consideration Śiva as an immaculately brilliant light pervading all internally as well as externally. (105)

जलाद्ध्यन्तं सार्धयुग्मं मूलं त्र्यङ्गुलमित्यतः ।
द्वादशाङ्गुलताधिक्याद्विधिरेष परापरः ॥१०६॥

The higher-lower method of assignment is accomplished by adding twelve-finger ends over and above the lower eighty-four finger-ends via inclusion of four finger-ends of the earth followed by two and a half of the *mūla* (*prakṛti*), etc. and raising the number of finger-ends up to ninety-six. (106)

जलाद्ध्यन्तं त्र्यङ्गुले चेदव्यक्तं तु चतुष्टये ।
तच्चतुर्विंशत्याधिक्यात्परोऽप्यष्टशते विधिः ॥१०७॥

As regards the method of accomplishing the higher kind of assignment, it is made possible by the addition of twenty-four finger-ends over the lower one via

admittance of three finger-end's span from water to intellect and four to that of the *prakṛti*. (107)

त्रिविधोन्मानकं व्यक्तं वसुदिग्भ्यो रविक्षयात् ।
मयतन्त्रे तथाचोक्तं तत्तत्स्वफलवाञ्छया ।।१०८।।

These three degrees of assignments are achieved thus, obviously, by elimination of the number of finger-ends' span by twelve in the case of the higher-lower and another same span in that of the lower one. This provision of deduction of the span has been made in keeping with the observation of the *Maya Tantra*. (108)

नवपञ्चचतुस्त्र्येकतत्त्वन्यासे स्वयं धिया ।
न्यासं प्रकल्पयेत्तावत्तत्त्वान्तर्भावचिन्तनात् ।।१०९।।
कलापञ्चकवेदाण्डन्यासोऽनेनैव लक्षितः ।

In case of assignment of nine, five, four, three and one element, the teacher needs to think himself to apply the formula by the application of which the object assigned may get transformed into another. This is how is indicated the method of assigning forty finger-ends to the five *kalās*. (109-110a)

उक्तं च त्रिशिरस्तन्त्रे स्वाधारस्थं यथास्थितम् ।।११०।।
द्वादशाङ्गुलमुत्थानं देहातीतं समं ततः ।
द्वासप्ततिर्दश द्वे च देहस्थं शिरसोऽन्ततः ।।१११।।
पादादारभ्य सुश्रोणि अनाहातपदावधि।

It has been stated in the *Triśira Tantra* how in our body there are three parts. Beginning right from feet and ending with the top of the head spans for eighty-four finger-ends. Over and above this lower part, there is an elevation of twelve finger-ends followed by another span of twelve finger-ends inside the head known as *anāhata*, O Beautiful Lady! (110b-112a)

देहातीतेऽपि विश्रान्त्या संवित्तेः कल्पनावशात् ।।११२।।
देहत्वमिति तस्मात्स्यादुत्थानं द्वादशाङ्गुलम् ।
इति निर्णेतुमत्रैतदुक्तमष्टोत्तरं शतम् ।।११३।।

On account of the idea of resort of consciousness beyond the physical body by a span of twelve finger-ends, there is admittance of the body of consciousness. It is with this admittance in view that here has been decided the entire span as one hundred and eight finger-ends. (112b-113)

पुरन्यासोऽथ गुल्फान्तं भूः पुराण्यत्र षोडश।
तस्मादेकाङ्गुलव्याप्त्या प्रत्येकं लकुलादितः ॥११४॥
द्विरण्डान्तं त्र्यङ्गुलं तु च्छगलाण्डमथाब्धिषु।
देवयोगाष्टके द्वे हि प्रत्येकाङ्गुलपादतः ॥११५॥
इति प्रधानपर्यन्तं षट्चत्वारिंशदङ्गुलम् ।
षट्पञ्चाशत्पुराणीत्थं प्राग्धरायां तु षोडश ॥११६॥

As regards landmark-wise assignment (*pura-nyāsa*), there are as many as sixteen landmarks in *bhū* (earth). Here assignment is done at each finger-end beginning from *la-kula* to *dviraṇda*. By adding three finger-ends to *cagalāṇḍas*, assignment is done here for a span of forty finger-ends. Assignment is necessary of the *devāṣṭakas* at a span of four finger-ends. Thus, up to *pradhāna* the span of assignment extends for forty-six finger-ends. Thus, fifty-six landmarks get assigned herewith including forty ones related to the earth. (114-116)

ततोऽप्यर्धाङ्गुलव्याप्त्या षट्पुराण्यङ्गुलत्रये।
चत्वारि युग्म एकस्मिन्नेकं च पुरमङ्गुले ॥११७॥

Following this, six landmarks get accommodated within a span of three finger-ends at the rate of one and a half finger-ends. Four landmarks related to *Pracaṇḍa*, etc. get assigned at two-finger-ends each while one as related to Śiva is assigned to one finger-end. (117)

सरागे पुंस्पुराणीशसंख्यानीत्थं षडङ्गुले ।
क्रोधेशपुरमेकस्मिन्द्वये चाण्डमियं च वित् ॥११८॥
संवर्तज्योतिषोरेवं कलातत्त्वगयोः क्रमात् ।
शूरपञ्चान्तपुरयोर्नियतौ चैकयुग्मता ॥११९॥

Thus, as many as eleven landmarks including *rāga* get accommodated well within six finger-ends. From amongst the eight *Bhuvana-pālas*, *Krodeśa* and *Caṇḍa*

get accommodated within three finger-ends. So do *Samvarta* and *Jyotiṣpiṅgala* who are related to *Kalā*. *Pañcāntaka* and *Ekavīreśa* as related to creations of the same names and then with *Niyati* get accommodated within a span of three finger-ends. (118-119)

श्रीपूर्वशास्त्रे तच्थोक्तं परमेशेन शंभुना ।
उत्तरादिक्रमादद्वयेकभेदो विद्यादिके त्रये ॥१२०॥

It has been stated in the *Mālinīvijayottara Tantra* by Lord Śiva Himself how landmarks related to *Vidyā, Kalā* and *Rāga*, two ones each are assigned to three finger-ends. (120)

असारत्वात्क्रमस्यादौ नियतिः परतः कला ।
अथवान्योन्यसञ्ज्ञाभ्यां तत्त्वयोर्व्यपदेश्यता ॥१२१॥

There is no substance in the suggestion that *Niyati* should be placed only after *Kalā*. They may even be interchanged in their denominations. (121)

एकवीरशिखेशश्रीकण्ठाः काले त्रयस्त्रये ।
कालस्य पूर्वं विन्यासो नियतेरभिधीयते ॥१२२॥

In the texts like *Ekavīra Śikhā*, *Īśa Śāstra* and the School of *Śrīkaṇṭha*, *Vidyā, Kalā* and *Rāga* are accommodated in *Kāla* itself. They also hold the view that the place of *Niyati* is recommended prior to that of *Kāla*. (122)

अथवान्योन्यसंज्ञाभिर्व्यपदेशो हि दृश्यते ।
एवं पुमादिषट्तत्त्वी विन्यस्ताष्टादशाङ्गुले ॥१२३॥

Mutual interchange of their denominations also are found alternately. Thus is completed assignment of six elements including the *Puruṣa* within a span of eighteen finger-ends. (123)

ततोऽप्यङ्गुष्ठमात्रान्तं मायातत्त्वस्थमष्टकम् ।
प्रत्येकमधाङ्गुलतः स्यादङ्गुलचतुष्टये ॥१२४॥

This is to be followed by assignment of eight elements of *Māyā* in the span of four finger-ends obviously each within half a finger-end, all of them spanning the length just of a thumb. (124)

इत्थं द्व्यक्ष्णि पुराण्यष्टाविंशतिः पुरुषान्निशि ।
पुरत्रयं द्वयोस्त्र्यंशन्यूनाङ्गुलमिति क्रमात् ॥१२५॥
द्वयोर्द्वयं पञ्चपुरी वैद्यीये चतुरङ्गुले ।
तत ऐशपुराण्यष्टौ चतुष्केऽर्धाङ्गुलक्रमात् ॥१२६॥
ततस्त्रीणि द्वये द्वे च द्वयोरित्थं चतुष्टये ।
सादाशिवं पञ्चकं स्यादित्थं वस्वेककं रवौ ॥१२७॥

Thus gets completed the process of assignment of twenty-two factors related to *Puruṣa* and *Māyā*. Within the span of two finger-ends each get assigned two landmarks while within the same of four finger-ends are assigned five landmarks. Then eight landmarks related to *Īśvara* get assigned within the span of four finger-ends at the rate of half a finger-end each. Thus eighteen landmarks get accommodated within the range of just twelve finger-ends including five ones related to Sadāśiva. (125-127)

षोडशकं रसविशिखं वसुद्विकं वसुशशीति पुरवर्गाः ।
वेदा रसाब्धि युग्माक्षि च रवयस्तत्र चाङ्गुलाः क्रमशः ॥१२८॥

In this way, the landmarks numbering sixteen, fifty-six, twenty-eight and eighteen get assigned gradually within the span of four, forty-six, twenty-two and twelve finger-ends respectively. (128)

अष्टादशाधिकशतं पुराणि देहेऽत्र चतुरशीतिमिते ।
विन्यस्तानि तदित्थं शेषे तु व्यापकं शिवं तत्त्वम् ॥१२९॥

Thus, landmarks number one hundred and eighteen get assigned within the span of eighty-four finger-ends which is the total length of the human body while Śiva pervades the whole of it. (129)

इति विधिरपरः कथितः परापराख्यो रसश्रुतिस्थाने ।
अष्टशरं संख्यानं खमुनिकृतं तत्परे विधौ ज्ञेयम् ॥१३०॥

These are the details of the assignment of the lower kind. The higher-lower kind of assignment extends over a span of forty-six finger-ends. In the case of length of the body higher than this, the span of assignment gets raised up to fifty-eight on account of addition of twelve finger-ends to it. The number of span rises to one hundred and eight with the addition of twenty-four finger-ends to it which is the highest category of it. (130)

लकुलादेर्योगाष्टकपर्यन्तस्यात्र भुवनपूगस्य ।
अधिकीकुर्याद्गणनावशेन भागं विधिद्वये क्रमशः ।।१३१।।

There is the provision of addition in the number of the landmarks as related to the group of eight of *Lakula*, etc. in its twin numbers of twelve each. (131)

अपरादिविधित्रैतादथ न्यासः पदाध्वनः ।
पूर्वं दशपदी चोक्ता स्वतन्त्रा न्यस्यते यदा ।।१३२।।

(Having completed the section recounting the system of assignment relating to landmarks (*bhuvana*), now Abhinava proceeds to give details of the assignment of sounds to the points of the human body) in all its three categories, namely, the lower, the lower-higher and the highest. The assignment starts with the group of ten sounds which is autonomous. (132)

तयैव दीक्षा कार्या चेत्तदेयं न्यासकल्पना।
तत्त्वादिमुख्यतायोगाद्दीक्षायां तु पदावली ।।१३३।।

Initiation should be accomplished with the application of the same group of eight sounds. The system of assignment in course of initiation and that of the assignment of the sounds to the points of the body itself have started depending on each other. (133)

तत्तत्त्वाद्यनुसारेण तत्रान्तर्भाव्यते तथा ।
स्वप्रधानत्वयोगे तु दीक्षायां पदपद्धतिम् ।।१३४।।
न्यस्येत्क्रमेण तत्त्वादिवदनानवलोकिनीम् ।

Whatever assignment of sounds to the points of the body is done it follows the nature of the essence assigned to the point. The teacher needs to follow this

system as per his choice since the entire act of assignment is dependent on him beginning from a review of the essences on the one hand and the face of the disciple on the other. (134-135a)

चतुर्ष्वष्टासु चाष्टासु दशस्वथ दशस्वथ ॥१३५॥
दशस्वथो पञ्चदशस्वथ वेदशरेन्दुषु ।
धरापदान्नवपदीं मातृकामालिनीगताम् ॥१३६॥
योजयेद्व्याप्तृ दशमं पदं तु शिवसंज्ञितम् ।

There are ten steps of assignment. The span of finger-ends involved in nine of them is as follows: four, eight, eight, ten, ten, ten, fifteen, four and fifteen. These nine steps cover the span from earth to *mātṛkā* and *mālinī* categories of sounds. The tenth step of it gets completed with the addition of one related to Śiva which, indeed, comprehends all these nine steps. (135b-137a)

धरापदं वर्जयित्वा पञ्च यानि पदानि तु ॥१३७॥
विधिद्वयं स्यान्निक्षिप्य द्वादश द्वादशाङ्गुलान् ।

Except for earth (whose span is four finger-ends) the other five extend for twelve finger-ends each. (137b-138a)

मन्त्राध्वनोऽप्येष एव विधिर्विन्यासयोजने ॥१३८॥
व्याप्तिमात्रं हि भिद्येतेत्युक्तं प्रागेव तत्तथा ।

So far as the assignment of *mantra* is concerned, the same system is applicable to that one as well, with variation, however, in the range of the span which has already been pointed out. (138b-139a)

वर्णाध्वनोऽथ विन्यासः कथ्यतेऽत्र विधित्रये ॥१३९॥
एकं चतुर्षु प्रत्येकं द्वयोरङ्गुलयोः क्रमात् ।
त्रयोविंशतिवर्णी स्यात् षड्वर्ण्येकैकशस्त्रिषु ॥१४०॥

Now, the system of assignment of letters in its three categories (i.e., lower, lower-higher and highest) is being explained as follows: one in four finger-ends, four in two each, twenty-three together in ten finger-ends and lastly, and in the

remaining span of fifteen, four and fifteen finger-ends get assigned six letters in each category. (139b-140)

प्रत्येकमथ चत्वारश्चतुर्ष्विति विलोमतः ।
मालिनीमातृकार्णाः स्यूर्व्याप्तृ शैवं रसेन्दुतः ॥१४१॥

In the reversed system of assignment, by placement of four letters in each one of the four spans, the number of letters assigned comes together to sixteen. These sixteen letters related to *mālinī* and *mātṛkā* systems need to be regarded as related to Śiva and hence comprehensive of all. (141)

वर्जयित्वाद्यवर्णं तु तत्त्ववत्स्याद्रवीन्रवीन् ।
तां त्रयोविंशतौ वर्णेष्वप्यन्यत्स्याद्विधिद्वयम् ॥१४२॥

Leaving apart the first letter, the letters are counted in two classes each consisting of twelve ones in view of the essences. There should be applied another couple of systems for the distribution of these twenty three letters, (that is, consisting of sixteen letters). (142)

श्रीपूर्वशास्त्रे तेनादौ तत्त्वेषूक्तं विधित्रयम् ।
अतिदिष्टं तु तद्भिन्नाभिन्नवर्णद्वये समम् ॥१४३॥

This is why in the *Mālinīvijayottara Tantra* three kinds of assignments have been referred to in regard to essences and different kinds of orders applied in the arrangement of the letters in the *mātṛkā* and *mālinī* alphabets. (143)

द्विविधोऽपि हि वर्णानां षड्विधो भेद उच्यते ।
तत्त्वमार्गविधानेन ज्ञातव्यः परमार्थतः ॥१४४॥

In course of assignment of letters in view of the essences it is necessary to understand how they form six groups amongst them in keeping with the two systems each divided into three categories, namely, the highest, the higher-lower, and the low. These are their ultimate categories. (144)

उपदेशातिदेशाभ्यां यदुक्तं तत्पदादिषु ।
भूयोऽतिदिष्टं तत्रैव शास्त्रेऽस्मद्धृदयेश्वरे ॥१४५॥

Whatever has been pointed in regard to the assignment of letters, etc. in the *Mālinīvijayottara Tantra*, the same has been recounted by me in my *Tantrāloka*. (145)

पदमन्त्रकलादीनां पूर्वसूत्रानुसारतः ।
त्रितयत्वं प्रकुर्वीत तत्त्ववर्णोक्तवर्त्मना ।।१४६।।
उक्तं तत्पदमन्त्रेषु कलास्वथ निरूप्यते ।

As has been pointed out summarily in the *Mālinīvijayottara Tantra* in regard to assignment of letters, *mantras* and *kalās*, etc., the teacher needs to follow the same system of three-foldness in course of initiation. (146-147a)

चतुर्षु रसवेदे द्वाविंशतौ द्वादशस्वथ ।।१४७।।
निवृत्त्याद्याश्चतस्रः स्युर्व्याप्त्री स्याच्छान्त्यतीतिका।
द्वितीयस्यां कलायां तु द्वादश द्वादशाङ्गुलान् ।।१४८।।

There are four sections in the ordinary human body and are known as *kalā*, namely, *nivṛtti*, *pratiṣṭhā*, *vidyā* and *śānta*. Letters as well as essences (*tattva*) in these sections are twenty-three each. The span of *nivṛtti kalā* is four finger-ends, that of *pratiṣṭhā* is forty-six, that of *vidyā* is twenty-two while *śānta* is pervasive and is considered to extend for twelve and twelve finger-ends over and above this figure. (147b-148)

क्रमात्क्षिप्त्वा विधिद्वैतं परापरपरात्मकम्।
चतुरण्डविधिस्त्वादिशब्देनेह प्रगृह्यते ।।१४९।।
कलाचतुष्कवत्तेन तस्मिन्वाच्यं विधित्रयम् ।

In the process of assignment of letters and essences to the sections of the body in their threefold division, lower, lower-higher and highest, care has been taken of the four circles (*caturaṇḍa*) namely, that of the earth, of *prakṛti* (*prakṛtyaṇḍa*), of *māyā* and *śakti*. Therefore, in course of assignment just as care has been taken of the four sections of *kalā* so has been taken of the three kinds, namely, *aparā*, *parāpara* and *parā*. (149-150a)

एवं षड्विधमध्वानं शोध्यशिष्यतनौ पुरा ।।१५०।।

न्यस्यैकतममुख्यत्वान्यस्येच्छोधकसंमतम् ।
अध्वन्यासनमन्त्रौघः शोधको ह्येक आदितः ॥१५१॥

In this way, having followed the six-fold system of assignment of letters and essences to the body of the student, as per his choice, the teacher should think of assigning the *mantras* also. (150b-151)

शब्दराशिर्मालिनी च समस्तव्यस्ततो द्विधा।
एकवीरतया यद्वा षट्कं यामलयोगतः ॥१५२॥

The alphabets and the *mālinī* both are of two kinds each in their intact and disintegrated forms. Besides these four divisions, two more get added to them in the forms of *ekavīra* and *yāmala*. (152)

पञ्चवक्त्री शक्तितद्वद्भेदात्षोढा पुनर्द्विधा ।
एकाकियामलत्वेनेत्येवं सा द्वादशात्मिका ॥१५३॥

Śakti is five-faceted. Including this facet of it, the six categories get multiplied by two on account of their disintegrated and conjugal forms taken into consideration. Thus, the number of the categories of letters grows to twelve. (153)

षडङ्गी सकलान्यत्वाद्द्विविधा वक्त्रवत्पुनः ।
द्वादशत्वेन गुणिता चतुर्विंशतिभेदिका ॥१५४॥

These six categories have the possibility of being divisible (*sakala*) and indivisible (*niṣkala*) as was the case in relationship to the facets of the Śakti. Thus, the number twelve gets further multiplied by two raising the number of the categories to twenty-four. (154)

अघोराद्यष्टके द्वे च तृतीयं यामलोदयात् ।
मातृसद्भावमन्त्रश्च केवलः श्रुतिचक्रगः ॥१५५॥
एकद्वित्रिचतुर्भेदात्त्रयोदशभिदात्मकः ।
एकवीरतया सोऽयं चतुर्दशतया स्थितः ॥१५६॥

Group of *mantras* known as *aghorāṣṭaka*, *bhairavāṣṭaka* and *śaktyāṣṭaka* also have the possibility of their conjugal forms while the *mantra* addressed to the

Mother for getting only Her goodwill being added to that number raises it to four. All these groups numbering one, two, three and four being combined come up to thirteen and with the addition of *Ekavīra* to it, the number rises to fourteen.(155-156)

अनामसंहृतिस्थैर्यत्सृष्टिचक्रं चतुर्विधम् ।
देवताभिर्निजाभिस्तन्मातृसद्भाववृंहितम् ।।१५७।।

Sṛṣti-cakra (circle of creation) involves four stages, namely, creation, sustenance, dissolution and indescribable. These stages are maintained by the goodwill of their respective deities. (157)

इत्थं शोधकवर्गोऽयं मन्त्राणां सप्ततिः स्मृता ।
षडर्धशास्त्रेषु श्रीमत्सारशास्त्रे च कथ्यते ।।१५८।।

Mantras relating to these stages are used in the course of initiation as purgatory and are seventy in number. This has been stated in the texts relating to *Trika* system as well as in the *Sāra Śāstra*. (158)

अघोराद्यष्टकेनेह शोधनीयं विपश्चिता ।
अथवैकाक्षरामन्त्रैरथवा मातृकाक्रमात् ।।१५९।।

The knowledgeable teacher needs to perform the act of purification through *mantras* addressed to eight *Bhairavas*, namely, *Aghora*, etc. He may do the same through the monosyllabic *mantras* of even barely by *mātṛkās*. (159)

भैरवीयहृदा वापि खेचरीहृदयेन वा ।
भैरवेण महादेवि त्वथ वक्त्राङ्गपञ्चकैः ।।१६०।।

The same ceremony may be performed through *bhairavi hṛt mantras*, *khecari hṛt mantra*, any *mantra* addressed to anyone of the Bhairavas or even through address to five organs of the body. (160)

येन येन हि मन्त्रेण तन्त्रेऽस्मिन्नुद्भवः कृतः ।।
तेनैव दीक्षयेन्मन्त्री इत्याज्ञा पारमेश्वरी ।।१६१।।

Indeed, through whatever *mantra* of the system the beginning of the ceremony was started, the teacher may complete the task of initiation through that *mantra* itself. This is what the Mother has observed. (161)

एवं शोधकभेदेन सप्ततिः कीर्तिता भिदः ।
शोध्यन्यासं विना मन्त्रैरेतैर्दीक्षा यदा भवेद् ॥१६२॥
तदा सप्तविधा ज्ञेया जननादिविवर्जिता।

Thus, depending on the choice of the teacher, there are as many as seventy alternatives in regard to application of *mantras* in this context. In case of performance of the ceremony of initiation without assignment of these *mantras* to the student also the number of alternative methods remains the same and still the initiation proves effective in warding off the malady of birth, etc. (162-163a)

शोध्यभेदोऽथ वक्तव्यः संक्षेपात्सोऽपि कथ्यते ॥१६३॥

Now the content of the act of purification also needs to be explained which is being given summarily as under. (163b)

एकत्रि पञ्चषट्त्रिंशत्भेदात्तात्त्वश्चतुर्विधः ।
पञ्चैकभेदाच्चाध्वानस्तथैवाण्डचतुष्टयम् ॥१६४॥

Initiation in essence is of four kinds numbering one, three, five and thirty-six while the paths (*adhvan*) are six and so is the group of four circles (*aṇḍa*). (164)

एवं दशविधं शोध्यं त्रिंशद्वा तद्विधित्रयात् ।
शोध्यशोधकभेदेन शतानि त्वेकविंशतिः ॥१६५॥

Thus, the number of contents to be purified is ten. On account of the method of purification being of three kinds this number grows to thirty. Again it rises to two thousand one hundred on account of the consideration of the distinction between the teacher and the taught. (165)

अत्रापि न्यासयोगेन शोध्येऽध्वनि तथाकृते ।
शतैकविंशतिभिदा जननाद्युज्झिता भवेत् ॥१६६॥

Here also, via application of the same principles of calculation to the process of assignment regarding the path of purification, another two thousand one hundred varieties come to the fore, which, too, are capable of making one transcend the malady of birth, etc. (166)

जननादिमयी तावत्येवं शतदृशि श्रुतिः।
स्यात्सप्तत्यधिका सापि द्रव्यविज्ञानभेदतः ॥१६७॥
द्विधेति पञ्चाशीतिः स्याच्छतान्यधिकखाब्धिका ।
भोगमोक्षानुसान्धानाद्द्विविधा सा प्रकीर्तिता ॥१६८॥

To the combined number of the above two calculations, that is four thousand and two hundred, if the varieties of initiation leading to the process of birth, etc. were to be added which is seventy, the total number of initiations would go up to four thousand two hundred and seventy. Through multiplication of this figure by two on account of the difference between the material and the consciousness used in course of the rite, the number would reach eight thousand five hundred and forty. This figure would again be doubled on account of variation in the objectives, namely, enjoyment and liberation. (167-168)

अशुभस्यैव संशुद्ध्या शुभस्याप्यथ शोधनात् ।
द्विधा भोगः शुभे शुद्धिः कालत्रयविभेदिनि ॥१६९॥
एकद्विसामस्त्यवशात्सप्तधेत्यष्टधा भुजिः ।
गुरुशिष्यक्रमात्सोऽपि द्विधेत्येवं विभिद्यते ॥१७०॥

On account of difference in the purification of the inauspicious on one hand and the auspicious on the other, there arises difference in the states of enjoyment and liberation both which gets multiplied again in view of variation in the factor of time in its three states, namely, past, present and future. Enjoyment and liberation both may be differentiated into eight kinds in view of variation in time, three each, and their integral forms. The same again may be doubled in view of the difference between the teacher and the taught. (169-170)

प्रत्यक्षदीक्षणे यस्माद्द्वयोरेकानुसन्धितः ।
तादृग्दीक्षाफलं पूर्णं विसंवादे तु विप्लवः ॥१७१॥

In the act of initiation of the student present before the teacher face to face, since there is direct coordination between the two, the result would be perfect. If some sort of discrepancy emerges in the coordination, however, the consequence would be negative. (171)

परोक्षमृतदीक्षादौ गुरुरेवानुसन्धिमान् ।
क्रियाज्ञानमहिम्ना तं शिष्यं धाम्नीप्सिते नयेत् ॥१७२॥

In case of initiation in absentia due to death, etc. of the candidate, it is the teacher himself who has to play the role of the candidate also. By virtue of his will and wisdom he is expected to guide the soul of the departed to its desired objective. (172)

अविभिन्ने क्रियाज्ञाने कर्मशुद्धौ तथैव ते ।
अनुसन्धिः पुनर्भिन्नः कर्म यस्मात्तदात्मकम् ॥१७३॥

Action and knowledge are intertwined with each other. This is why in case of purification of action, both of them need to be taken care of. It is the follow-up action which brings in difference in the result. (173)

श्रीमत्स्वच्छन्दशास्त्रे च वासनाभेदतः फलम् ।
शिष्याणां च गुरोश्चोक्तमभिन्नेऽपि क्रियादिके ॥१७४॥

It has been observed in the *Svacchanda Tantra* that difference in the result is due to passion as is obvious from the fact that in spite of uniformity of action, knowledge, etc. between the teacher and the taught, the result of the act of initiation varies from each other's. (174)

भोगस्य शोधकाच्छोध्यादनुसन्धेश्च तादृशात्।
वैचित्र्यमस्ति भेदस्य वैचित्र्यप्राणता यतः॥१७५॥

This is also true in regard to the quantum of enjoyment as well as the follow-up action of the act of initiation. In course of initiation as well as follow-up action of

it, the teacher and the taught undergo almost identical processes, yet the result of the entire procedure is different on them. This is so because peculiarity is the spirit of difference. (175)

तथाहि वक्त्रैर्यस्याध्वा शुद्धस्तैरेव योजितः ।
भोक्तुमिष्टे क्वचित्तत्त्वे स भोक्ता तद्बलान्वितः॥१७६॥
शुभानां कर्मणां चात्र सद्भावे भोगचित्रता ।
तादृगेव भवेत्कर्मशुद्धौ त्वन्यैव चित्रता ॥१७७॥

This point of peculiarity gets further elucidated by the fact that the mouths involved in the utterance of *mantras* remain the same in course of purification of the path of unification with the desired one, and yet the results are different. (176-177)

भोगश्च सद्यउत्क्रान्त्या देहेनैवाथ संगतः ।
तदैवाभ्यासतो वापि देहान्ते वेत्यसौ चतुः ॥१७८॥

If one dies a sudden death, the remainder of his enjoyment would remain stuck to his subtle body. The case would be obviously different with the person who would die a natural death as also with one who does so having undergone some spiritual practice. Thus, the results would be of four kinds. (178)

प्राक्तनाष्टभिदा योगाद्द्वात्रिंशद्भेद उच्यते ।
मोक्ष एकोऽपि बीजस्य समयाख्यस्य तादृशम् ॥१७९॥
बालादिकं ज्ञातशीघ्रमरणं शक्तिवर्जितम्।
वृद्धं वोद्दिश्य शक्तं वा शोधनाशोधनाद्द्विधा ॥१८०॥

In the previous verse No. 170 there was a reference to eight kinds of consequences of an action. If that number be multiplied by these four ones, the result would come up to thirty-two. Same is the case with the state of liberation. Though fundamentally it is one and the same resulting from the performance of the rite of initiation, yet it gets divided into two on account of the fact of performance or non-performance of the rite of purification owing to the old age, incapability, etc. of the candidate. (179-180)

सद्यउत्क्रान्तितस्त्रैधं सा चासन्नमृतौ गुरोः ।
कार्येत्याज्ञा महेशस्य श्रीमद्गह्वरभाषिता ॥१८१॥

Besides these two basic variations in initiation, there is the third one created by incidence of death all of a sudden. On the occurrence of any such death, it is the teacher who needs to perform it. This has been stated by the Lord Himself in the *Gahvara Śāstra*. (181)

दृष्ट्वा शिष्यं जराग्रस्तं व्याधिना परिपीडितम् ।
उत्क्रमय्य ततस्त्वेनं परतत्त्वे नियोजयेत् ॥१८२॥

Having seen his disciple suffering from old age and disease, the teacher needs to perform his initiation rite of rising above the bounds of the world so that he may be associated with the highest Essence. (182)

पञ्चत्रिंशदमी भेदा गुरोर्वा गुरुशिष्ययोः ।
उक्तद्वैविध्यकलनात्सप्ततिः परिकीर्तिताः ॥१८३॥

These thirty-five kinds of initiations become seventy on account of the consideration of the two sides of the process as represented by the teacher and the taught. (183)

एतैर्भेदैः पुरोक्तांस्तान्भेदान्दीक्षागतान्गुरुः ।
हत्वा वदेत्प्रसंख्यानं स्वभ्यस्तज्ञानसिद्धये ॥१८४॥

It is necessary for the teacher to explain to the disciple how this figure of the kinds of initiation was reached so that his knowledge of it gets revised as also be popularised. (184)

पञ्चाशीतिशती या चत्वारिंशत्समुत्तरा कथिता ।
तां सप्तत्या भित्त्वा दीक्षाभेदान्स्वयं कलयेत् ॥१८५॥

If the kinds of initiation recounted earlier as eight thousand five hundred and forty were to be multiplied by this figure that is, seventy, the result would automatically become obvious. (185)

पञ्चकमिह लक्षाणां च सप्तनवतिः सहस्रपरिसंख्या ।
अष्टौ शतानि दीक्षाभेदोऽयं मालिनीतन्त्रे ॥१८६॥

This figure of the kinds of initiation has been given in the *Mālinīvijayottara Tantra* as five lakh ninety seven thousand and eight hundred (597,800). (186)

सप्ततिधा शोद्धृगणस्त्रिंशद्धा शोध्य एकतत्त्वादिः ।
साण्डः षडध्वरूपस्तथेतिकर्तव्यता चतुर्भेदा ॥१८७॥
द्रव्यज्ञानमयी सा जननादिविवर्जिताथ तदुक्ता।
पञ्चत्रिंशद्धा पुनरेषा भोगापवर्गसन्धानात् ॥१८८॥
यस्माद्द्वात्रिंशद्धा भोगः शुभशुद्ध्यशुद्धिकालभिदा।
मोक्षस्त्रेधा द्विगुणा सप्ततिरितिकार्यताभेदाः ॥१८९॥

Seventy kinds of the agent of purification, thirty kinds of the position of the object of purification, varieties of the essences beginning from one, the four circles (*aṇḍa*), six paths and their four varieties, processes of substance and their knowledge which are preventive of getting subjected to birth, etc. and the consequent state of being all taken together come to the number thirty-five. Apart from these there are the points of diversification caused via differentiation between the states of enjoyment and liberation. Besides these, there are thirty-two kinds caused by the nature of these states as auspicious, pure and impure. Over and above these, there are three kinds of liberation. All these taken together reach the number thirty-five the same figure being multiplied by two makes the number reach seventy. (187-189)

शोधनशोध्यविभेदादितिकर्तव्यत्वभेदतश्चैषा।
दीक्षा बहुधा भिन्ना शोध्यविहीना तु सप्ततिधा ॥१९०॥

Initiation gets further diversified manifold on account of consideration about it in view of the difference between the process of purification and the object of it besides the procedure of its performance, leaving apart the seventy kinds of it in the absence of the subject of purification. (190)

मन्त्राणां सकलेतरसाङ्गनिरङ्गादिभेदसंकलनात् ।
शोध्यस्य च तत्त्वादेः पञ्चदशाद्युक्तभेदपरिगणनात् ॥१९१॥

भेदनां परिगणना न शक्यते कर्तुमित्यसंकीर्णाः ।
भेदाः संकीर्णाः पुनरन्ये भूयस्त्वकारिणो बहुधा ॥१९२॥
शोधकशोध्यादीनां द्वित्रादिविभेदसद्भावात् ।
भोगे साध्ये यद्यद्बहुकर्तव्यं तदाश्रयेन्मतिमान् ॥१९३॥

Besides these, there is a multitude of kinds created through consideration of the nature of *mantras* such as *sakala*, *niṣkala*, *sāṅga*, *niraṅga*, etc. and the calculation of the fifteen kinds emerging from the counting of the number of objects of purification such as essences, etc. Thus, the calculation of all kinds of initiation becomes practically unmanageable in view of its excessiveness. Besides these, there are innumerably many more kinds which have remained unaccounted for so long, such as those which concern the kinds relating to the difference between the subject and the object of the act of purification which have the possibility of doubling and even trebling the figure. The utility of this kind of numeration is to show to the teacher the possibilities of taking care of all kinds of cases in course of initiating people for their welfare and redemption. (191-193)

कारणभूयस्त्वं किल फलभूयस्त्वाय किं चित्रम् ।
अपवर्गे नतु भेदस्तेनास्मिन्वासनादृढत्वजुषा ॥१९४॥
अल्पाप्याश्रयणीया क्रियाथ विज्ञानमात्रे वा।

There is nothing strange in the yield of profusion of result out of profusion of the cause (as regards the case of the objective of enjoyment). In the case of liberation, however, since the result is uniformly one depending on firmness of the resolve, a small quantum of effort is sufficient to yield the result, or even sheer access to the level of the consciousness concerned. (194-195a)

अभिनवगुप्तगुरुः पुनराह हि सति वित्तदेशकालादौ ॥१९५॥
अपवर्गेऽपि हि विस्तीर्णकर्मविज्ञानसंग्रहः कार्यः ।
चिद्वृत्तेर्वैचित्र्याच्चाञ्चल्येऽपि क्रमेण सन्धानात् ॥१९६॥
तस्मिंस्तस्मिन्वस्तुनि रूढिरवश्यं शिवात्मिका भवति ।
तत्त्वमिदमेतदात्मकमेतस्मात्प्रोद्धृतो मया शिष्यः ॥१९७॥
इत्थं क्रमसंवितौ मूढोऽपि शिवात्मको भवति ।
क्रमिकतथाविधशिवतानुग्रहसुभगं च दैशिकं पश्यन् ॥१९८॥

शिशुरपि तदभेददृशा भक्तिबलाच्चाभ्युपैति शिवभावम् ।
यद्यपि विकल्पवृत्तेरपि मोक्षं दीक्षयैव देहान्ते ॥१९९॥
शास्त्रे प्रोवाच विभुस्तथापि दृढवासना युक्ता।

From within all the unsteadiness of the curvature of consciousness, if anyone happens to fix it to a certain objective, that objective whatsoever is sure to become Śiva itself. It is with this psychology that I have tried to impress the student. Proceeding along this psychology, even a fool can get transformed into Śiva. Seeing the teacher proceeding along this psychological technique, even a child following the same technique exactly as such by the force of his devotion can attain Śiva-hood. If there is a disciple whose mind has not been able to get rid of options, he, too, can attain liberation by means of initiation though only after his death. In any case, even then, steadiness of devotion is necessary for attaining liberation, as has been pointed out by the Lord as is obvious from the text. (195b-200a)

मोक्षेऽप्यस्ति विशेषः क्रियाल्पभूयस्त्वजः सलोकादिः ॥२००॥
इति केचित्तदयुक्तं स विचित्रो भोग एव कथितः स्यात् ।

Some authorities hold that depending on inadequacy and sufficiency of the action meant for the attainment of the state of liberation, there is gradation in the attainment of it such as attaining the status of the same world (prior to becoming one with Him). To hold such a viewpoint, is, indeed, a peculiar form of the theory of enjoyment itself, and hence is inadmissible. (200b-201a)

संस्कारशेषवर्तनजीवितमध्येऽस्य समयलोपाद्यम् ॥२०१॥
नायाति विघ्नजालं क्रियाबहुत्वं मुमुक्षोस्तत् ।
यस्मात् सबीजदीक्षासंस्कृतपुरुषस्य समयलोपाद्ये ॥२०२॥
भुक्ते भोगान्मोक्षो नैवं निर्बीजदीक्षायाम् ।
इति केचिन्मन्यन्ते युक्तं तच्चापि यत्स्मृतं शास्त्रे ॥२०३॥

It is only those who have been imparted seeded initiation who have to wait for finishing the residue of impressions, getting rid of the blemishes of transgression of the code of conduct, sufficiency of action and enjoying the remainder of joys. This does not hold in the case of seedless initiation. In this state of difference

of opinion presented by a few, what is decisive is the view of the *Śāstra*. (201b-203)

समयोल्लङ्घनाद्देवि क्रव्यादत्व शतं समाः ।।२०४।।
तस्माद्गुरुशिष्यमतौ शिवभावनिरूढिवितरणसमर्थम् ।
क्रमिकं तत्त्वोद्धरणादि कर्म मोक्षेऽपि युक्तमतिविततम् ।।२०५।।

On account of transgression of the code of conduct, O Goddess, (observes Śiva) one has to suffer the life of the eater of raw flesh for one hundred years. Therefore, it is imperative for the teacher and the taught both that they promote the idea of the necessity of maintaining the purity of consciousness by focusing on Śiva-hood as the way to liberation. (204-205)

यस्तु सदा भावनया स्वभ्यस्तज्ञानवान्गुरुः स शिशोः ।
अपवर्गाय यथेच्छं यं कंचिदुपायमनुतिष्ठेत् ।।२०६।।

The teacher who has become wise by virtue of his effort to develop the sense of Śiva-hood in him, he is free to take to any means for the inculcation of the sense of liberation in the student. (206)

एवं शिष्यतनौ शोध्यं न्यस्याध्वानं यथेप्सितम् ।
शोधकं मन्त्रमुपरि न्यस्येत्तत्त्वानुसारतः ।।२०७।।

Thus, having assigned the proper path to the body of the disciple as desired by him, he should also assign the purifying *mantra* to him over and above the path in keeping with the essence required for (his liberation). (207)

द्वयोर्मातृकयोस्तत्त्वस्थित्या वर्णक्रमः पुरा ।
कथितस्तं तथा न्यस्येत्तत्तत्त्वविशुद्धये ।।२०८।।

I have already explained the sequence of letters in both the systems of the alphabet known as *mātṛkā* and *mālinī* in keeping with the states of the essence. The teacher should assign these letters to the body of the disciple in keeping with that system for the purification of the essence. (208)

वर्णाध्वा यद्यपि प्रोक्तः शोध्यः पाशात्मकस्तु सः ।
मायीयः शोधकस्त्वन्यः शिवात्मा परवाङ्मयः ।।२०९।।

Though the path of letters has been said to be subject to purification, as it lies within the range of fetters of *māyā* and is bound by it, yet what acts as the element of purification is its transcendental form of sound which, indeed, is Śiva. (209)

उवाच सद्योज्योतिश्च वृत्तौ स्वायम्भुवस्य तत् ।
बाढमेको हि पाशात्मा शब्दोऽन्यश्च शिवात्मकः ।।२१०।।
तस्मात्तस्यैव वर्णस्य युक्ता शोधकशोध्यता ।

Sadyojyoti has pointed out in the commentary, known as *Svāyamva Vṛtti*, that, no doubt, sound is bound by fetters (in one aspect) but in the other it is one with Śiva. Therefore, it is proper to suggest that it is purifying as well as subject to purification. (210-211a)

श्रीपूर्वशास्त्रे चाप्युक्तं ते तैरालिङ्गिता इति ।।२११।।
सद्योजातादिवक्त्राणि हृदाद्यङ्गानि पञ्च च ।
षट्कृत्वो न्यस्य षट्त्रिंशन्न्यासं कुर्याद्धरादितः ।।२१२।।

It has been stated in the *Mālinīvijayottara Tantra* that all the thirty-four consonants are in union with the sixteen vowels as related to Śakti and Rudra respectively. Therefore, in course of assignment of the thirty-six constituents of the Reality from earth to Śiva via the letters to the parts of the body, the process becomes complete with placement of the *mantras* representing the faces of Śiva, known as Sadyojāta, Īśa, Tatpuruṣa, Aghora and Vāmadeva on the heart, head, chest, armour and both the eyes six times. (211b-212)

परापराया वैलोम्याद्धरायां स्यात्पदत्रयम् ।
ततो जलादहङ्कारे पञ्चाष्टकसमाश्रयात् ।।२१३।।

Due to contrariety between the higher and the lower forms of assignment, in the assignment of the earth three words need to be used are *phaṭ*, *haḥ* and *huṁ* followed by assignment of *phaṭ*, *ra*, *ra*, *ru*, *ru*, *he*, *piba* to water, light, air, space, *manas*, senses, intellect, and ego these eight elements repeating five times. (213)

पदानि पञ्च धीमूलपुंरागाख्ये त्रये त्रयम् ।
एकं त्वशुद्धवित्कालद्वये चैकं नियामके ॥२१४॥

By assignment of the *mantra*, namely, *vama*, *bhīṣaṇa*, *bhīme*, to intellect, *prakṛti* and *puruṣa-rāga* thrice (these elements become purified). Through assignment of the *mantra ghoramukhi* to *avidyā* and *kāla* these two factors get purified. As regards the factor of *niyati*, the *mantra* purificatory of it is the monosyllabic *haḥ*. (214)

कलामायाद्वये चैकं पदमुक्तमिह क्रमात् ।
विद्येश्वरसदाशक्तिशिवेषु पदपञ्चकम् ॥२१५॥
एकोनविंशतिः सेयं पदानां स्यात्परापरा।

So far as the factors of *kalā* and *māyā* are concerned, the means to their purification is assignment of the words *rūpe* and *ghora*. The purifying *mantra* of *Vidyā*, Īśvara, Sadāśiva, Śakti and Śiva, these five factors of pure nature is *huṁ paramaghore hrīḥ aghore oṁ* which consists of five words, nineteen syllables and includes both the ranges, namely, the higher and the lower. (215-216a)

सार्धं चैकं चैकं सार्धं द्वे द्वे शशी दृगथ युग्मम् ॥२१६॥
त्रीणि दृगब्धिश्चन्द्रः श्रुतिः शशी पञ्च विधुमहश्चन्द्राः ।
एकान्नविंशतौ स्यादक्षरसंख्या पदेष्वियं देव्याः ॥२१७॥

Thus, this goddess of *mantra* consists of nineteen syllables in all which count as one and a half, one and a half, two and a half, two and a half, one, two, three, two, four, one, five, one and one. (216b-217)

हल्द्वययुतवसुचित्रगुपरिसंख्यातस्ववर्णायाः ।
मूलान्तं सार्धवर्णं स्यान्मायान्तं वर्णमेककम् ॥२१८॥
शक्त्यन्तमेकमपरान्यासे विधिरुदीरितः ।
मायान्तं हल्ततः शक्तिपर्यन्ते स्वर उच्यते ॥२१९॥

This entire *mantra* in its reversed form reads as follows: *phat huḥ huṁ phaṭ rara ruru he piba, vam bhīṣaṇe bhīme, ghoramukhi haḥ, ghora rūpe huṁ paramaghore hrīḥ aghore oṁ*. This *mantra* is forty-syllabic including two pure consonants and

eight plus two plus other letters out of which earth as the base is represented by one and a half letters while others up to *māyā* are represented by each one of the letters including the vowels. (218-219)

निष्कले शिवतत्त्वे वै परो न्यासः परोदितः ।
परापरापदान्येव ह्यघोर्याद्यष्टकद्वये ॥२२०॥
मन्त्रास्तदनुसारेण तत्त्वेष्वेतद्द्वयं क्षिपेत् ।
पिण्डाक्षराणां सर्वेषां वर्णसंख्या विभेदतः ॥२२१॥

The higher category of assignment relates to Śiva in His absolutely pure form while the higher-lower combined is represented by the two group of eight each. Both these kinds of *mantras* should be assigned accordingly to the factors of the Reality keeping in mind the number of letters on the one side and the factors of the Reality on the other distinctly. (220-221)

अव्यक्तान्तं स्वरे न्यस्य शेषं शेषेषु योजयेत् ।
बीजानि सर्वतत्त्वेषु व्याप्तृत्वेन प्रकल्पयेत् ॥२२२॥
पिण्डानां बीजवन्न्यासमन्ये तु प्रतिपेदिरे ।
अकृते वाथ शोध्यस्य न्यासे वस्तुबलात् स्थितेः ॥२२३॥
शोधकन्यासमात्रेण सर्वं शोध्यं विशुध्यति ।
श्रीमनमृत्युञ्जयादौ च कथितं परमेष्ठिना ॥२२४॥

Having assigned the letter *ma* amongst the vowels, that is, the letter *u*, the rest of the vowels such as *ya*, *ra*, *la*, *va* should be assigned to the *Puruṣa* and others while the seed letters in both higher and lower categories should be treated as worthy of assigning to all the elements comprehensively. Some scholars have contended in regard to the assignment of conjunct consonants as seed-letters and that all whatever needs to be purified become purified by sheer assignment of the purificatory letters. This has been stated by Lord Śiva Himself in texts like *Mṛtyuñjaya*, etc. (222-224)

अधुना न्यासमात्रेण भूतशुद्धिः प्रजायते ।
देहशुद्ध्यर्थमप्येतत्तुल्यमेतेन वस्तुतः ॥२२५॥

Thus, by virtue of sheer assignment of the purificatory letter, get purified all the entities in existence. From this observation it becomes obvious that this formula may be applied to the problem of purification of the body also equally well. (225)

अन्यप्रकरणोक्तं यद्युक्तं प्रकरणान्तरे ।
ज्ञापकत्वेन साक्षाद्वा तत्किं नान्यत्र गृह्यते ।।२२६।।

A statement applicable to any other context, no matter, as a reminder or in direct application, why is it not acceptable in someone else? (226)

मालिनीमातृकाङ्गस्य न्यासो योऽर्चाविधौ पुरा ।
प्रोक्तः केवलसंशोद्धृमन्त्रन्यासे स एव तु ।।२२७।।

Assignment of the units of *mālinī* and *mātṛkā*, these two kinds of alphabetical series in the process of worship has already been recounted. This kind of assignment is concerned only with what is purifying. (227)

त्रिपदी द्वयोर्द्वयोः स्यात्प्रत्येकमथाष्टसु श्रुतिपदानि ।
दिक्चन्द्रचन्द्ररसरविशरशरदृग्दृङ्मृगाङ्कशशिगणने ।।२२८।।
अङ्गुलमाने देव्या अष्टादश वैभवेन पदमन्यत् ।

In this assignment of the desolatory process, two group of three letters each get assigned in spaces of two finger-ends each, thus in a span of forty-nine finger-ends get assigned eighteen letters as so powerful these are on account of having been enforced by the Goddess. (228-229a)

अपरं मानमिदं स्यात् केवलशोधकमनुन्यासे ।।२२९।।
तुर्यपदात्पदषट्के मानद्वितयं परापराख्यम् ।
द्वादशकं द्वादशकं तत्त्वोपरि पूर्ववत्त्वन्यत् ।।२३०।।

This assignment needs to be combined as of the lower nature. As distinct from it is the higher-lower assignment which begins from four letters to six. As regards the system of assignment in case of the higher kind, it extends for twelve finger-ends each twice on the constituents of the Reality, as has been explained earlier. (229b-230)

केवलशोधकमन्त्रन्यासाभिप्रायतो महादेवः ।
तत्त्वक्रमोदितमपि न्यासं पुनराह तद्विरुद्धमपि ॥२३१॥

Only from the viewpoint of assignment of barely purificatory *mantras* Lord Śiva has recounted the assignment of the essences explained already again, though contrary to the former one. (231)

निष्कले पदमेकार्णं यावत्त्रीणि तु पार्थिवे ।
इत्यादिना तत्त्वगतक्रमन्यास उदीरितः ॥२३२॥

He has recounted the process of assignment in regard to the spot of blemishlessness in terms of only one letter and that in the range of the earthly in terms of three steps. (232)

पुनश्च मालिनीतन्त्रे वर्गविद्याविभेदतः।
द्विधा पदानीत्युक्त्वाख्यन्न्यासमन्यादृशं विभुः ॥२३३॥

In the *Mālinīvijayottara Tantra*, having described the method of assignment in a twofold manner, that is, in keeping with the distinction between the group of letters on the one hand and the *vidyā* on the other, the Lord has now stated it in a different way here in this context. (233)

एकैकं द्व्यङ्गुलं ज्ञेयं तत्र पूर्वं पदत्रयम् ।
अष्टाङ्गुलानि चत्वारि दशाङ्गुलमतः परम् ॥२३४॥
द्व्यङ्गुले द्वे पदे चान्ये षडङ्गुलमतः परम् ।
द्वादशाङ्गुलमन्यच्च द्वेऽन्ये पञ्चाङ्गुले पृथक् ॥२३५॥
पदद्वयं चतुष्पर्वं तथान्ये द्विपर्वणी ।
एवं परापरादेव्याः स्वतन्त्रो न्यास उच्यते ॥२३६॥

That way is as follows: The span of first three steps is of two finger-ends each followed by four of the span of eight each, then one of ten finger-ends' span, two of two finger-ends each and the next of two finger-ends. This is how is an independent distribution of the assignment of the higher-lower order of the Goddess. (234-236)

विद्याद्वयं शिष्यतनौ व्याप्तृत्वेनैव योजयेत् ।
इति दर्शयितुं नास्य पृथङ्न्यासं न्यरूपयत् ।।२३७।।

The two *vidyās*, that is, the pure and the impure, should be treated as pervasive of the entire body. This is why assignment has not been detailed out here separately. (237)

एवं शोधकमन्त्रस्य न्यासे तद्रश्मियोगतः ।
पाशजालं विलीयेत तद्ध्यानबलतो गुरोः ।।२३८।।

In this way, the teacher needs to assign the purificatory *mantra* to the body of the student which by means of the ray of the light of consciousness lying embedded in it, via meditation on it, may burn the net of fetters which has kept him bound until this stage. (238)

शोध्यतत्त्वे समस्तानां योनीनां तुल्यकालतः ।
जननाद्भोगतः कर्मक्षये स्यादपवृक्तता ।।२३९।।

Since the entire group of six factors, namely, *kalā*, *tattva*, *bhuvana*, *varṇa*, *pada* and *mantra* needing to be purified is of common origin, it is only through sufferance that consequences of actions may get eliminated leading to redemption. (239)

देहैस्तावद्भिरस्याणोश्चित्रं भोक्तुरपि स्फुटम् ।
मनोऽनुसन्धिर्नो विश्वसंयोगप्रविभागवत् ।।२४०।।

Since the same soul goes on assuming and leaving several bodies getting associated with as many minds on its path of the circle of birth and death, the sense of continuity of awareness does not remain intact throughout as is the case with the sense of continuity in the midst of discontinuity as well as continuity in the nature of the universe. (240)

नियत्या मनसो देहमात्रे वृत्तिस्ततः परम् ।
नानुसन्धा यतः सैकस्वान्तयुक्ताक्षकल्पिता ।।२४१।।

The Nature has designed things in such a way that (in spite of the all-pervading character of the Self) the mind keeps its operation limited to its particular body

keeping everything else in abeyance as is elucidated by the fact of its attending to only one of the senses at any instance. (241)

प्रदेशवृत्ति च ज्ञानमात्मनस्तत्र तत्र तत् ।
भोग्यज्ञानं नान्यदेहेष्वनुसन्धानमर्हति ।।२४२।।

Since the awareness of the Self has the limitation of its operation to particular areas at a particular instance, it cannot be expected to break the code of limitation of Nature to keep preserved the memories of different lives throughout. (242)

यदा तु मनसस्तस्य देहवृत्तेरपि ध्रुवम् ।
योगमन्त्रक्रियादेः स्याद्वैमल्यं तद्विदा तदा ।।२४३।।

When, however, the mind becomes purged of all limitations of the body by means of yogic practice, use of *mantra* and the force of *kriyā-yoga*, etc., then it becomes conscious of the incidents of his previous lives also. (243)

यथामलं मनो दूरस्थितमप्याशु पश्यति ।
तथा प्रत्ययदीक्षायां तत्तद्भुवनदर्शनम् ।।२४४।।

As the purified mind quickly observes whatever is existing or happening at even a considerably distant place, even so in course of initiation in concepts and ideas concerning the different states of being in other dimensions of creation the candidate has the privilege of perceiving objects and events relating to them. (244)

जननादिवियुक्तां तु यदा दीक्षां चिकीर्षति।
तदास्मादुद्धरामीति युक्तमूहप्रकल्पनम् ।।२४५।।

When he aspires for such an initiation which may relieve him of the phenomenon of life and death, in course of his desire for getting relieved of the relevant states of being, he happens to visualise those states of being rather practically. (245)

यदा शोध्यं विना शोद्धृन्यासस्तत्रापि मन्त्रतः ।
जननादिक्रमं कुर्यात्तत्त्वसंश्लेषवर्जितम् ।।२४६।।

In case of assignment of the means of purification in the absence of the object of it, particularly via *mantra*, the teacher needs to take care of the processes of birth and death in spite of their absence in actuality. (246)

एकाकिशोद्धृन्यासे च जननादिविवर्जने ।
तच्छोद्धृसंपुटं नाम केवलं परिकल्पयेत् ॥२४७॥

In case of assignment of the paths to the teacher alone without any reference to birth and death, etc. the process needs to be considered as relevant to him and the disciple together. (247)

द्रव्ययोगेन दीक्षायां तिलाज्याक्षततण्डुलम् ।
तत्तन्मन्त्रेण जुहुयाज्जन्मयोगवियोगयोः ॥२४८॥

In course of initiation, oblation of *tila*, sesame seeds, *ghṛta* and rice needs to be put into the fire along with recitation of relevant *mantras* in the name of shift from the old name of the disciple to his new name as combined with that of the teacher. (248)

यदा विज्ञानदीक्षां तु कुर्याच्छिष्यं तदा भृशम् ।
तन्मन्त्रसंजल्पबलात् पश्येदा चाविकल्पकात् ॥२४९॥

While imparting initiation to the student in the core wisdom, the teacher needs to look at him as getting transported from the state of options to that of optionlessness amounting to realisation by virtue of having reached his own level of consciousness on account of the effect of the *mantra* operating on him. (249)

विकल्पः किल संजल्पमयो यत्स विमर्शकः ।
मन्त्रात्मासौ विमर्शश्च शुद्धोऽपाशवतात्मकः ॥२५०॥

Option in this case lies in its conversational nature (which in any case is the pre-lingual conceptualisation) and hence is bound by the fetters of animality while the agent of it is inspired by the *mantra* acting as his Self. As such, his contemplation is purified and rid of that fetter. (250)

नित्यश्चानादिवरदशिवाभेदोपकल्पितः ।
तद्योगादैशिकस्यापि विकल्पः शिवतां व्रजेत् ।।२५१।।

That contemplation is eternal, primeval and benedictory of boon on account of having been originated from the consciousness of the agent's oneness with Śiva and hence potent enough to make the option of the teacher also get upgraded to Śiva-hood. (251)

श्रीसारशास्त्रे तदिदं परमेशेन भाषितम्।
अर्थस्य प्रतिपत्तिर्या ग्राह्यग्राहकरूपिणी ।।२५२।।
सा एव मन्त्रशक्तिस्तु वितता मन्त्रसन्ततौ ।

In the *Sāra Śāstra*, it has been stated by Lord Śiva Himself that the power embedded in the *mantra* is the awareness of the sense of understanding between the subject and the object of it transmitted to the chain of the *mantra*. (252-253a)

परामर्शस्वभावेत्थं मन्त्रशक्तिरुदाहृता ।।२५३।।
परामर्शो द्विधा शुद्धाशुद्धत्वान्मन्त्रभेदकः ।

Thus, the power of *mantra* is said to be of the nature of communication which divides *mantras* into two, the pure and the impure on account of both these characters being inherent in the communication itself. (253b-254a)

उक्तं श्रीपौष्करेऽन्ये च ब्रह्मविष्ण्वादयोऽण्डगाः ।।२५४।।
प्राधानिकाः साञ्जनास्ते सात्त्वराजसतामसाः ।
तैरशुद्धपरामर्शात्तन्मयीभावितो गुरुः ।।२५५।।
वैष्णवादिः पशुः प्रोक्तो न योग्यः पतिशासने ।
ये मन्त्राः शुद्धमार्गस्थाः शिवभट्टारकादयः ।।२५६।।
श्रीमन्मतङ्गादिदृया तन्मयो हि गुरुः शिवः ।

It has been observed in the *Pauṣkara Śāstra* that apart from Śiva, gods like Brahmā, Viṣṇu, etc. presiding over their respective circles of being, act under the effect of the three substantive attributes, namely *sattva*, *rajas* and *tamas*. On account of the impurity lingering with these gods, the teacher devoted to

them becomes affected by that impurity. Therefore, the Vaiṣṇavas are said to lie under fetters hence are unworthy of following the discipline of Śaivism. On the other hand, those *mantras* which are related to the path of purity, such as Śivabhattāraka, etc., as *Mataṅga Śāstra* has indicated, make the teacher filled with the sense of identity with Śiva. (254b-257a)

ननु स्वतन्त्रसंजल्पयोगादस्तु विमर्शिता ।।२५७।।
प्राक्कुतः स विमर्शाच्चेत्कुतः सोऽपि निरूपणे ।
आद्यस्तथाविकल्पत्वप्रदः स्यादुपदेष्टृतः ।।२५८।।
यः संक्रान्तोऽभिजल्पः स्यात्तस्याप्यन्योपदेष्टृतः।
पूर्वपूर्वक्रमादित्थं य एवादिगुरोः पुरा ।।२५९।।
संजल्पो ह्यभिसंक्रान्त सोऽद्याप्यस्तीति गृह्यताम ।

Now, it needs to be accepted that contemplation has been caused via communication. This acceptance, however, gives rise to another question as to the source of the content of the communication which must be in the form of wisdom communicated by some teacher. Proceeding along this course of investigation backward from the recipient to the source of wisdom, one is sure to reach the primeval Teacher whose wisdom having been communicated at that initial state of being continues to prevail even until now. (257b-260a)

यस्तथाविधसंजल्पबलात्कोऽपि स्वतन्त्रकः ।।२६०।।
विमर्शः कल्प्यते सोऽपि तदात्मैव सुनिश्चितः।
घटकुम्भ इतीत्थं वा यदि भेदो निरूप्यते ।।२६१।।
सोऽप्यन्यकल्पनादायी ह्यनादृत्यः प्रयत्नतः ।
पणायते करोतीति विकल्पस्योचितौ स्फुटम् ।।२६२।।
करपाण्यभिजल्पौ तौ संकीर्येतां कथं किल ।

The contemplation caused by this kind of communication is sure to remain exactly the same as the original on account of the force of communication itself. Whatever change occurs in course of communication and reception is like substitution of *ghaṭa* by *kumbha*. Since both these words mean one and the same thing, that is, the jar, other points of difference, need to be ignored deliberately. (The option underlying in this case is) like one lying in *pāṇi* and *kara* both meaning one and

the same *hand* despite the difference in their derivations amounting to its use in the case of the former in business transactions while in the latter in just doing anything whatsoever without any kind of limitation to the task. (260b-263a)

शब्दाच्छब्दान्तरे तेन व्युत्पत्तिर्व्यवधानतः ॥२६३॥
व्यवहारात्तु सा साक्षाच्चित्रोपाख्याविमर्शिनी ।

In the substitution of the synonym of a particular word, the obstruction in the task of understanding the sense lies in the derivations of the words concerned. That obstruction is rendered ineffective by going back to the actual object meant by the words. (263b-264a)

तद्विमर्शोदयः प्राच्यस्वविमर्शमयः स्फुरेत् ॥२६४॥
यावद्बालस्य सवित्तिरकृत्रिमविमर्शने ।

Any new reflection is indeed the old one itself (getting manifested in the new context). This is applicable to the child's awareness also which apparently is supposed to be all anew. (264b-265a)

तेन तन्मन्त्रशब्दार्थविशेषोत्थं विकल्पनम् ॥२६५॥
शब्दान्तरोत्थाद्भेदेन पश्यता मन्त्र आदृतः ।
यच्चापि बीजपिण्डादेरुक्तं प्राग्बोधरूपकम् ॥२६६॥
तत्तस्यैव कुतोऽन्यस्य तत्कसमादन्यकल्पना ।

Therefore, whatever be the reflection arising out of consideration of the meaning of the words of *mantras*, particularly of the nature of seed-words, conveys basically the old sense itself to have been assigned to it in the beginning. As such, it is unnecessary to think of it otherwise. (265b-267a)

एतदर्थं गुरोर्यत्नाल्लक्षणे तत्र तत्र तत् ॥२६७॥
लक्षणं कथितं ह्येष मन्त्रतन्त्रविशारदः ।
तेन मन्त्रार्थसंबोधे मन्त्रवार्तिकमादरात् ॥२६८॥
ऊपारोहप्रयोगं वा सर्वथा गुरुराचरेत् ।

This is why in determining the characteristic features of a teacher stress has been laid on that fact here and there that he should be authoritative in his understanding of *mantra* and *tantra*. Therefore, it is necessary for the teacher to consult commentaries on *mantras* carefully as also think of their implications positively as well as negatively from his own side. (267b-269a)

मन्त्रार्थविदभावे तु सर्वथा मन्त्रतन्मयम् ॥२६९॥
गुरुं कुर्यात् तदभ्यासात्तत्संकल्पमयो ह्यसौ ।

In case of unavailability of a teacher conversant with the meaning of *mantras*, the disciple needs to take resort to some such a person as his teacher who might have become one with the *mantra* by virtue of his contemplation on its nature. (269b-270a)

तत्समानाभिसंजल्पो यदा मन्त्रार्थभावनात् ॥२७०॥
गुरोर्भवेत्तदा सर्वसाम्ये को भेद उच्यताम् ।

If anyone can attain the same status as a teacher by only contemplation on the meaning of the *mantra*, please explain to me what will distinguish him from the real teacher. (270b-271a)

अंशेनाप्यथ वैषम्ये न ततोऽर्थक्रिया हि सा ॥२७१॥
गोमयात्कीटतः कीट इत्येवं न्यायतो यदा ।
संजल्पान्तरतोऽप्यर्थक्रियां तामेव पश्यति ॥२७२॥
तदैष सत्यसंजल्पः शिव एवेति कथ्यते ।
स यद्वक्ति तदेव स्यान्मन्त्रो भोगापवर्गदः ॥२७३॥

Despite the difference between the two being just partial, words of one who is sheer contemplator on the sense of *mantras* cannot produce the effect of the *mantra* itself. This can be elucidated by the difference between the two kinds of insects such as one produced out of the animal's dung on the one side and that produced out of an insect on the other. Ignoring the difference between the two insects (representing the meaning of the original *mantra* on one hand and that as communicated through words) has been regarded as Śiva Himself. Whatever he speaks needs to be considered as *mantra* capable of granting both joy and liberation. (271-273)

नैषोऽभिनवगुप्तस्य पक्षो मन्त्रार्पितात्मनः ।
योऽर्थक्रियामाह भिन्नां कीटयोरपि तादृशोः ॥२७४॥

This position is not one as held by Abhinavagupta himself as devoted completely to *mantra*. It, indeed, is kindred to the comparison between the two kinds of insects in regard to its effect. (274)

मन्त्रार्पितमनाः किंचिद्वदन्यत्तु विषं हरेत् ।
तन्मन्त्र एव शब्दः सः परं तत्र घटादिवत् ॥२७५॥

Whatever the sorcerer may utter with complete devotion to the sense of the words concerned and proving to be effective in nullifying the effect of the poison, needs to be considered as *mantra* irrespective of all the discordance of the words used in it. The word used by him in this instance becomes paramount as becomes the word *ghaṭa*, etc. used by any saint (in the cure of diseases). (275)

कान्तासंभोगसंजल्पसुन्दरः कामुकः सदा ।
तत्संस्कृतोऽप्यन्यदेष कुर्वन्स्वात्मनि तृप्यति ॥२७६॥
तथा तन्मन्त्रसंजल्पभावितोऽन्यदपि ब्रुवन् ।
अनिच्छुरपि तद्रूपस्तथा कार्यकारो ध्रुवम् ॥२७७॥

Just as an amorous person immediately after having sensual relationship with his beloved and thus having got impassioned by the act finds satisfaction in anything whatsoever he does under the spell of it, even so the sorcerer under the spell of his contemplation on the sense of his *mantra* may inadvertently utter even any other word instead of his usual one, and yet is sure to be effective in his act. (276-277)

विकल्पयन्नप्येकार्थं यतोऽन्यदपि पश्यति ।
विषापहारिमन्त्रादीत्युक्तं श्रीपूर्वशासने ॥२७८॥

Just as what happens in the case of the amorous person or the sorcerer, the person who is inspired by the idea of Śiva-hood, though engaged in the thinking of something else may happen to see practically something else. This has been stated in the *Mālinīvijayottara Tantra* via reference to the *mantra* of the sorcerer. (278)

यदि वा विषनाशेऽपि हेतुभेदाद्विचित्रता ।
धात्वाप्यायादिकानन्तकार्यभेदाद्भविष्यति ॥२७९॥

If there is some peculiarity in the subsidence of the effect of the poison through use of *mantras* seemingly irrelevant in their wording, the same is expected to happen in the case of the effect of the transmission of the emotion of the novice teacher on the component elements of the body. (279)

तदेदं मन्त्रसंजल्पविकल्पाभ्यासयोगतः
भाव्यवस्तुस्फुटीभावः संजल्पह्रासयोगतः ॥२८०॥

Thus, just as it happens in the case of the irrelevance of the wording of the *mantra* uttered resulting in the subsidence of the effect of the poison, so it occurs in the case of the desired effects manifestation on the waning of the effect of the transmission of the *mantra*. (280)

वस्त्वेव भावयत्येष न संजल्पमिमं पुनः ।
गृह्णाति भासनोपायं भाते तत्र तु तेन किम् ॥२८१॥

Thus, it is the essence of the object which makes the object manifest itself to the aspirant and by no means the transmission of the *mantra*. If so, the question arises as to the utility of the transmission of the *mantra* itself. (281)

एवं संजल्पनिर्ह्रासे सुपरिस्फुटतात्मकम् ।
अकृत्रिमविमर्शात्म स्फुरेद्वस्त्वविकल्पकम् ॥२८२॥

(In response to this doubt, the author's reply is as under:) When the effect of the transmission becomes subsided, the optionless final result makes itself out automatically. (282)

निर्विकल्पा च सा संविद्यद्यथा पश्यति स्फुटम् ।
तत्तथैव तथात्मत्वाद्वस्तुनोऽपि बहिःस्थिते ॥२८३॥

The Reality transcendent to all kinds of options which reveals itself as a follow-up of subsidence of all actions undertaken with aspiration for it is the essence of all whatever. (283)

विशेषतस्त्वमायीयशिवताभेदशालिनः ।
मोक्षेऽभ्युपायः संजल्पो बन्धमोक्षौ ततः किल ॥२८४॥

Communication between the teacher and the taught resulting in the Self's oneness with Śiva is the way to liberation redeeming him from bondage. (284)

विकल्पेऽपि गुरोः सम्यगभिन्नशिवताजुषः।
अविकल्पकपर्यन्तप्रतीक्षा नोपयुज्यते ॥२८५॥

Since the teacher has already attained absolute oneness with Śiva, to think of the precondition of the taught's attainment of the state of optionlessness prior to his redemption is improper. (285)

तद्विमर्शस्वभावा हि सा वाच्या मन्त्रदेवता ।
महासंवित्समासन्नेत्युक्तं श्रीगमशासने ॥२८६॥

It has been stated in the *Śrigama Śāstra* that since the deity of the *mantra* is fully absorbed in the supernal consciousness, contemplation is its inherent nature. (286)

निकटस्था यथा राज्ञामन्येषां साधयन्त्यलम् ।
सिद्धिं राजोपगां शीघ्रमेवं मन्त्रादयः पराम् ॥२८७॥

Just as those close to a king solve problems of anyone to his full satisfaction on behalf of the king quite quickly, even so do *mantra*, etc. in regard to the Supreme Being. (287)

उक्ताभिप्रायगर्भं तदुक्तं श्रीमालिनीमते ।
मन्त्राणां लक्षणं कस्मादित्युक्ते मुनिभिः किलः ॥२८८॥

The *Mālinīvijayottara Tantra* points out to the same truth via reference to the characteristic function of *mantras* as happened to have been asked by sages long in the past. (288)

योगमेकत्वमिच्छन्ति वस्तुनोऽन्येन वस्तुना ।
तद्वस्तु ज्ञेयमित्युक्तं हेयत्वादिप्रसिद्धये ॥२८९॥

Yoga is the unification of one thing with the other. That object which is sought to be united with needs to be understood so that the aspirant may get rid of his inclination towards things other than that. (289)

तत्प्रसिद्ध्यै शिवेनोक्तं ज्ञानं यदुपवर्णितम् ।
सबीजयोगसंसिद्ध्यै मन्त्रलक्षणमप्यलम् ॥२९०॥

In order to fulfil that aspiration of the aspirant, whatever Śiva has stated is the knowledge available through *mantra* and is sufficient for attaining the state of seeded *samādhi* (absorption). (290)

न चाधिकारिता दीक्षां विना योगेऽस्ति शाङ्करे ।
क्रियाज्ञानविभेदेन सा च द्वेधा निगद्यते ॥२९१॥

As regards the yoga of oneness with Śaṅkara, anyone cannot enter into it without initiation which is said to be of two kinds, namely, one through the yoga of action and the other through that of knowledge. (291)

द्विविधा सा प्रकर्तव्या तेन चैतदुदाहृतम् ।
नच योगाधिकारित्वमेकमेवानया भवेत् ॥२९२॥
अपि मन्त्राधिकारित्वं मुक्तिश्च शिवदीक्षया ।

Initiation needs to be undergone in a twofold manner and without having taken up anyone has no possibility of practising this yoga, be it the capability of practising the *mantra-yoga* or attaining liberation. (292-293a)

अनेनैतदपि प्रोक्तं योगी तत्त्वैक्यसिद्धये ॥२९३॥
मन्त्रमेवाश्रयेन्मूलं निर्विकल्पान्तमादृतः ।
मन्त्राभ्यासेन भोगं वा मोक्षं वापि प्रसाधयन् ॥२९४॥
तत्राधिकारितालब्ध्यै दीक्षां गृह्णीत दैशिकात् ।
तेन मन्त्रज्ञानयोगबलाद्यद्यत्प्रसाधयेत् ॥२९५॥
तत्स्यादस्यान्यतत्त्वेऽपि युक्तस्य गुरुणा शिशोः।

In his statement Śiva has also meant to lay stress on the point that for getting success in his effort to attain oneness with Śiva, the aspirant is required to take

resort to *mantra*, particularly in its root form respectfully, as it remains effective in his advancement up to the state of optionlessness. No matter, the aspirant's objective be attainment of the state of joy or liberation in order to attain it, he needs to be initiated by a suitable teacher. By virtue of the initiation he would have access to *mantra* and knowledge both via which he would be able to seek help from the teacher in his other objectives also. (293b-296a)

दीक्षा ह्यस्योपयुज्येत संस्क्रियायां स संस्कृतः ।।२९६।।
स्वबलेनैव भोगं वा मोक्षं वा लभते बुधः ।

The utility of initiation lies in the purification of the Self of the aspirant following which he having become wise, attains his objective by himself, be that joy or liberation. (296b-297a)

तेन विज्ञानयोगादिबली प्राक् समयी भवन् ।।२९७।।
पुत्रको वा न तावान्स्यादपितु स्वबलोचितः ।

By virtue of treading the path of the yoga of knowledge he now becomes capable of pursuing his objective without any care for his status as a follower of the principles or the sonship of his teacher. (297b-298a)

यस्तु विज्ञानयोगादिवन्ध्यः सोऽन्धो यथा पथि ।।२९८।।
दैशिकायत्त एव स्याद्भोगे मुक्तौ च सर्वथा ।

Entirely different is the position of the candidate who is barren in comprehension as well as practice of yoga. He is like a blind man walking on the path. He needs the help of the teacher to reach his destination, be it joy or liberation. (298b-299a)

दीक्षा च केवला ज्ञानं विनापि निजमान्तरम् ।।२९९।।
मोचिकैवेति कथितं युक्त्या चागमतः पुरा ।

It has been stated (in this text) already that initiation in itself is sufficient to liberate the candidate and has been supported by the statement of the *Āgama Śāstra*. (How to reconcile both the position with each other?) (299b-300a)

यस्तु दीक्षाकृतामेवापेक्ष्य योजनिकां शिशुः ॥३००॥
स्फुटीभूत्यै तदुचितं ज्ञानं योगमथाश्रितः
सोऽपि यत्रैव युक्तः स्यात्तन्मयत्वं प्रपद्यते ॥३०१॥

The child-like disciple moving on the path expecting of initiation itself as the way leading to liberation also may be successful in his attempt if he takes resort to yoga and knowledge diligently as directed by his teacher. (330b-301)

गुरुदीक्षामन्त्रशास्त्राधीनसर्वस्थितिस्ततः ।

The entire path of transformation depends on four factors, namely, teacher, initiation, *mantra* and *śāstra*. (302a)

दुष्टानामेव सर्वेषां भूतभव्यभविष्यताम् ॥३०२॥
कर्मणां शोधनं कार्यं बुभुक्षोर्न शुभात्मनाम् ।
यः पुनर्लौकिकं भोगं राज्यस्वर्गादिकं शिशुः ॥३०३॥
त्यक्त्वा लोकोत्तरं भोगमीप्सुस्तस्य शुभेष्वपि ।

(As regards initiation) particularly of the aspirant of joy, only all the evil actions of him – past, present and future, need to be purified and by no means those which are of auspicious nature. Auspicious actions of him also, however, need to be purified who has got himself free of all desires concerning worldly pleasures, kingship, heavenly beatitude, etc. and aspires only for the bliss of transcendence. (302b-304a)

तत्र द्रव्यमयीं दीक्षां कुर्वन्नाज्यतिलादिकैः ॥३०४॥
कर्मास्य शोधयामीति जुहुयाद्दैशिकोत्तमः ।
ज्ञानमय्यां तु दीक्षायां तद्विशुद्ध्यति सन्धितः ॥३०५॥
गुरोः स्वसंविद्रूढस्य बलात्तत्प्रक्षयो भवेत् ।
यदास्याशुभकर्माणि शुद्धानि स्युस्तदा शुभम् ॥३०६॥
स्वतारतम्याश्रयणादध्वमध्ये प्रसूतिदम् ।

As regards the initiation of the aspirant of worldly joys, his actions get purified besides other rites, through material oblations put in the fire consisting of *ghṛta*,

tila, etc. and utterance by the teacher of the best kind as follows: 'I am purifying the actions of the disciple.' As regards initiation into knowledge, the student gets purified only through firm resolve for unification with Śiva besides the effect of the will-power of the teacher who has ascended the highest ladder of consciousness in his awareness. Following purification of his inauspicious actions his auspicious actions also get purified automatically owing to his taking to the path of inner equipoise. (304b-307a)

शुभपाकक्रमोपात्तफलभोगसमाप्तितः ।।३०७।।
यत्रैष योजितस्तत्स्थो भाविकर्मक्षये कृते ।
भाविनां चाद्यदेहस्थदेहान्तरविभेदिनाम् ।।३०८।।
अशुभांशविशुद्धौ स्याद्भोगस्यैवानुपक्षयः ।

Having enjoyed the results of auspicious actions until they get finished, the course of life he has been recommended by his teacher to follow, remaining firm on it he should act in such a way that he may not be required to suffer the consequences of those acts of the future and thus come to the end of the apprehension of any kind of sufferance itself. (307b-309a)

भुञ्जानस्यास्य सततं भोगान्मायालयान्ततः ।।३०९।।
न दुःखफलदं देहाद्यध्वमध्येऽपि किंचन ।

Remaining enjoying the consequences of his noble actions until the end of the effect of *māyā* on him, there remains no fear to suffer in his life the bad effects of his actions on the entire path of assumption of body. (309b-310a)

ततो मायालये भुक्तसमस्तसुखभोगकः ।।३१०।।
निष्कले सकले वैति लयं योजनिकाबलात् ।
इति प्रमेयं कथित दीक्षा काले गुरोर्यथा ।।३११।।

Coming to the end of *māyā*, since he until this state has already enjoyed exhaustively the consequences of his actions, he has the privilege of getting dissolved his being beyond the range of *kalā* or within it (as per his aspiration) by the force of unification. This is how I have explained what the teacher needs to do on the occasion of initiation. (310b-311)

CHAPTER - 17

Rite of Initiation Beginning from Birth

अथ भैरवतादात्म्यदायिनीं प्रक्रियां ब्रुवे ।
एवं मण्डलकुम्भाग्निशिष्यस्वात्मसु पञ्चसु ।।१।।
गृहीत्वा व्याप्तिमैक्येन न्यस्याध्वानं च शिष्यगम् ।
कर्ममायाणुमलिनत्रयं बाहौ गले तथा ।।२।।
शिखायां च क्षिपेत्सूत्रग्रन्थियोगेन दैशिकः ।
तस्यातद्रूपताभानं मलो ग्रन्थिः स कीर्त्यते ।।३।।
इतिप्रतीतिदार्ढ्यार्थं बहिर्ग्रन्थ्युपकल्पनम् ।

Now I propose to explain the procedure of imparting initiation having the promise of access to oneness with Bhairava. Under this procedure, the teacher needs to impress the student with the idea of his comprehension in all these five factors of initiation, namely, circle, jar, fire, student and he himself. Having made him aware of this unifying factor among all these, he should assign the path to the student which he is expected to take to. In confirmation of this he has to tie three knots on the sacrificial thread as representative of the malice associated with the action (*karma*), *māyā* and the individual (*aṇu*) to be ascribed to the student's hands, throat and crest respectively. These forms of the malice responsible for making the Reality appear the other way round are signified by these knots visible externally. (1-4a)

बाहू कर्मास्पदं विष्णुर्मायात्मा गलसंश्रितः ॥४॥
अधोवहा शिखाणुत्वं तेनेत्थं कल्पना कृता ।

Hands are the seat of action whose deity is Viṣṇu while throat is the resort of *māyā*. On account of its downward movement from the top of the head as represented by the crest up to the *mūlādhāra cakra*, breath (*prāṇa*) represents the individual (*aṇu*). This is the symbolism involved in this part of the ceremony. (4b-5a)

नरशक्तिशिवाख्यस्य त्रयस्य बहुभेदताम् ॥५॥
वक्तुं त्रिस्त्रिगुणं सूत्रं ग्रन्थये परिकल्पयेत् ।

It is the combination of the three factors, namely, the individual, the Force and Śiva which is responsible for the appearance of the entire spectrum of the Reality in all its multiplicity. It is for the sake of bearing out this fundamental triplicity of the Reality, the symbolic thread is required to be made threefold and tied as indicated herewith. (5b-6a)

तेजोजलान्नत्रितयं त्रेधा प्रत्येकमप्यदः ॥६॥
श्रुत्यन्ते केऽप्यतः शुक्लकृष्णरक्तं प्रपेदिरे ।

Some scholars are of the view that, as per the account of the Veda, since the universe is formed basically of three factors, namely, fire, water and earth each of which is of three kinds, i.e., *sāttvika*, *rājasa* and *tāmasa* represented respectively by the colours red, white and black; the sacrificial thread (*yajñopavīta*) is made twice threefold as explained in the Upaniṣad. (6b-7a)

ततोऽग्नौ तर्पिताशेषमन्त्रे चिद्व्योममात्रके ॥७॥
सामान्यरूपे तत्त्वानां क्रमाच्छुद्धिं समाचरेत् ।

This is to be followed by the rite of purification of the essences (*tattva-śuddhi*) which lies in purifying them in the fire of the pure space of consciousness with the force of all the relevant *mantras* meant for the task in common for all of them. (7b-8a)

तत्र स्वमन्त्रयोगेन धरामावाहयेत्पुरा ।।८।।
इष्ट्वा पुष्पादिभिः सर्पिस्तिलाद्यैरथ तर्पयेत् ।
तत्तत्त्वव्यापिकां पश्चान्मायातत्त्वाधिदेवताम् ।।९।।
मायाशक्तिं स्वमन्त्रेणावाह्याभ्यर्च्य प्रतर्पयेत् ।

In the process of purification, first of all needs to be invoked by means of *mantras* relevant to it is the Earth. Then it should be satiated with the offering of flowers, etc. and oblation of purified butter, *tila* and objects of the kind. After purifying the earth, the teacher should undertake purification of the *Māyā* which comprehends the earth also. For its purification its presiding deity needs to be invoked by means of *mantras* addressed to it followed by its worship and satiation. (8b-10a)

आवाहने मातृकार्णं मालिन्यर्णं च पूजने ।।१०।।
कुर्यादिति गुरूः प्राह स्वरूपाप्यायनद्वयात्।

As per the advise of my teacher in the task of invocation, letters of the *mātṛkā* need to be used while in that of worship those of the *mālinī* on account of the former giving the shape to the world and the latter's pervasion of it. (10b-11a)

तारो वर्णोऽथ संबुद्धिपदं त्वमित्यतः परम् ।।११।।
उत्तमैकयुतं कर्मपदं दीपकमप्यतः ।
तुभ्यं नाम चतुर्थ्यन्तं ततोऽप्युचितदीपकम् ।।१२।।
इत्यूहमन्त्रयोगेन तत्तत्कर्म प्रवर्तयेत् ।
आवाहनानन्तरं हि कर्म सर्वं निगद्यते ।।१३।।

This invocation should be designed as follows: It should start with recitation of *Om* followed by the word meaning earth in the vocative case (*dhare*), pronoun you (*tubhyam*), verb in the first person (*āvāhayāmi*) and the adverb of obeisance (*namaḥ*). After the invocation, the follow-up it is being made out. (11b-13)

NOTES:

The invocation *mantra* is: *Om dhare tubhyam āvāhayāmi namaḥ*

आवाहनं च संबोधः स्वस्वभावव्यवस्थितेः ।
भावस्याहंमयस्वात्मतादात्म्यावेश्यमानता ॥१४॥

Invocation amounts to getting established within one's own inherent nature by taking resort to one's Self and being absorbed in it. (14)

शाक्ती भूमिश्च सैवोक्ता यस्यां मुख्यास्ति पूज्यता ।
अभातत्वादभेदाच्च नह्यसौ नृशिवात्मनोः ॥१५॥

It is only against the background of pre-eminence accorded to Śakti that there is the possibility of the actuality of worship at which state the Reality remains hidden and by no means share oneness in the common Self due to elimination of the difference between the two. (15)

जडाभासेषु तत्त्वेषु संवित्स्थित्यै ततो गुरुः।
आवाहनविभक्तिं प्राक् कृत्वा तुर्यविभक्तितः ॥१६॥
नमस्कारान्ततायोगात्पूर्णं सत्तां प्रकल्पयेत् ।

It is on account of this vision of consciousness in components of the Reality, which appears as completely inert, that the teacher has addressed the earth, for instance culminating in obeisance to it as a unit of the totality of the Reality (which is consciousness itself). (16-17a)

ततः पूर्णस्वभावत्वं तद्रूपोद्रेकयोगतः ॥१७॥
ध्येयोद्रेको भवेद्ध्यातृप्रह्वीभाववशाद्यतः ।

It is only on admittance of consciousness as the most fundamental reality in the entire spectrum of the creation that the worshipper comes to get restored his inherent completeness followed by the same of the object of meditation. (17b-18a)

आवाह्येष्ट्वा प्रतर्प्येति श्रीस्वच्छन्दे निरूपितम् ॥१८॥
अनेनैव पथानेयमित्यस्मद्गुरवो जुगुः।

Our teachers have told us with reference to the *Svacchanda Śāstra* the process of withdrawal as consisting of invocation, offering of oblation and satiation. (18b-19a)

परत्वेन तु यत्पूज्यं तत्स्वतन्त्रचिदात्मकम् ।।१९।।
अनवच्छिन्नप्रकाशत्वान्न प्रकाश्यं तु कुत्रचित् ।

It is only under the supposition of its complete otherness from the worshipper that what is pure consciousness and delight may have the possibility of being worshipped. Being in itself the totality of Light, it is impossible to be subjected to illumination from anywhere. (19b-20a)

तस्य ह्येतत्प्रपूज्यत्वध्येयत्वादि यदुल्लसेत् ।।२०।।
तस्यैव तत्स्वतन्त्रत्वं यातिदुर्घटकारिता ।

It is its own worthiness of being worshipped, meditated on and accomplishing the impossible which is the manifestation of its autonomy. (20b-21a)

संबोधरूपे तत्तस्मिन् कथं संबोधना भवेत् ।।२१।।
प्रकाशनायां वै न स्यात्प्रकाशस्य प्रकाशता ।

What is consciousness itself can by no means be made the object of consciousness. Similarly, what is luminous in itself can by no means be made the object of illumination. (21b-22a)

संबोधनविभक्त्यैव विना कर्मादिशक्तिताम् ।।२२।।
स्वातन्त्र्यात्तं दर्शयितुं तत्रोहमिममाचरेत् ।
देवमावाहयामीति ततो देवाय दीपकम् ।।२३।।
प्राग्युक्त्या पूर्णतादायि नमःस्वाहादिकं भवेत् ।

(Against the background of the statement of impossibility of illumining the self-luminous) the author's response is that use of the vocative case in the invocation of deity without any reference to Its capability of playing the role desired by the invoker needs to be taken as implying cognisance of Its autonomy. In the case of paying obeisance to the deity use of the word *namaḥ*, *svāhā*, etc. is confirmatory of the same point. (22b-24a)

नुतिः पूर्ण त्वमग्नीन्दुसंट्टाप्यायता परम् ।।२४।।
आप्यायकं च प्रोच्छालं वौषडादि प्रदीपयेत् ।

While the word *namaḥ* implies perfection in the act of surrender, *svāhā* on account of combining in it *svā* and *hā* implying moon and fire respectively amounts to recognising the formation of the world as a result of interaction between the elements of immortality and mortality pervading the whole of it as well as responsible for all actions and reactions in it. (24b-25a)

तत्र बाह्येऽपि तादात्म्यप्रसिद्धं कर्म चोद्यते ॥२५॥
यदि कर्मपदं तन्नो गुरुरभ्यूहयेत्क्वचित् ।

As regards the position of deliberation in course of initiation, it needs to be used in the determination of the object of worship, etc. particularly in such contexts where the same would have remained obscure. In such cases the teacher is required to make it explicit through use of his deliberation. (25b-26a)

अनाभासिततद्वस्तुभासनाय नियुज्यते ॥२६॥
मन्त्रः किं तेन तत्र स्यात्स्फुटं यत्रावभासि तत् ।

Wherever the object of any ceremonial performance may not be explicit, the teacher should use his discretion to make it explicit. In such cases, however, where the object be stated clearly via the *mantra* itself, deliberation is not called for at all. (26b-27a)

तेन प्रोक्षणसंसेकजपादिविधिषु ध्रुवम् ॥२७॥
तत्कर्माभ्यूहनं कुर्यात्प्रत्युत व्यवधातृताम् ।

Particularly in the determination of the locus of external actions, such as sprinkling of water, etc. deliberation is a must, in the lack of which there is the apprehension of the act being misdirected. (27b-28a)

बहिस्तथात्मताभावे कार्यं कर्मपदोहनम् ॥२८॥
तृप्तावाहुतिहुतभुक्पाशप्लोषच्छिदादिषु ।

Deliberation is necessary in such cases as propitiation, offering of oblation, unfettering, etc. where the effect of the action is visibly discernible. (28b-29a)

यत्रोद्दिष्टे विधौ पश्चात्तदनन्तैः क्रियात्मकैः ॥२९॥
अंशैः साध्यं न तत्रोहो दीक्षणादिविधिष्विव ।

In such cases, however, where the consequence may depend on several subsequent actions, such as offering initiation, etc. to the student, any deliberation is not necessary. (29b-30a)

ततः शिष्यस्य तत्तत्त्वस्थानेऽस्त्रेण प्रताडनम् ॥३०॥
कृत्वाथ शिवहस्तेन हृदयं परिमर्शयेत् ।
ततः स्वनाडीमार्गेण हृदयं प्राप्य वै शिशोः ॥३१॥
शिष्यात्मना सहैकत्वं गत्वादाय च तं हृदा ।
पुटितं हंसरूपाख्यं तत्र संहारमुद्रया ॥३२॥
कुर्यादात्मीयहृदयस्थितमप्यवभासकम् ।
शिष्यदेहस्य तेजोभी रश्मिमात्रावियोगतः ॥३३॥

Then the teacher should use the relevant *mantras* to strike at sensitive points of the student's body by means of closure of his fist beginning from the smallest finger and ending with tightening of it by means of the thumb. This is to be followed by the transmission of his force through the nerve of the student up to the heart. Thus, having contacted himself with the Self of the student, the teacher needs to transmit his Self to the student as the swan with all its sense of purity via summation of his will-power. This act of him is supposed to illumine the heart of the student by means of the rays of light inherent in the teacher's heart. (30b-33)

स्वबन्धस्थानचलनात् स्वतन्त्रस्थानलाभतः ।
स्वकर्मापरतन्त्रत्वात्सर्वत्रोत्पत्तिमर्हति ॥३४॥

Via mobilisation of sensitive points of his body, transmission of his life-force to the teacher's and submission of his action to the teacher the student becomes as refreshed as rejuvenated. (34)

तेनात्महृदयानीतं प्राक्कृत्वा पुद्गलं ततः ।
मायायां तद्धरातत्त्वशरीराण्यस्य संसृजेत् ॥३५॥

Thus the teacher needs to recreate the body of the student by bringing it close to his heart, reshaping it in accordance with its performed prototype and actualise the same in its novel form up to the physical within the range of *māyā* up to the earth. (35)

तत्रास्य गर्भाधानं च युक्तं पुंसवनादिभिः ।
गर्भनिष्क्रामपर्यन्तैरेकां कुर्वीत संस्क्रियाम् ।।३६।।

In this way, the teacher is required to undergo all the stages of the act of prenatal *saṁskāras* such as impregnation, *puṁsvana*, etc. up to exit from the womb. (36)

जननं भोगभोक्तृत्वं मिलित्वैकाथ संस्क्रिया ।
ततोऽस्य तेषु भोगेषु कुर्यात्तन्मयतां लयम् ।।३७।।
ततस्तत्तत्त्वपाशानां विच्छेदं समुपाचरेत् ।
संस्काराणां चतुष्केऽस्मिन्नपरां च परापराम् ।।३८।।
मन्त्राणां पञ्चदशकं परां वा योजयेत्क्रमात् ।

Birth and undergoing the experience of joy combined with it form one part of the culture (*saṁskāra*). Then needs removal of absorption in these enjoyments. Following it should be broken the fetter of *māyā*. In bringing out this fourfold improvement in the personality of the student, the teacher needs to make use of fifteen *mantras* addressed to the higher and lower as well as the highest form of the Forces. (37-39a)

पिवन्याद्यष्टकं शस्त्रादिकं षट्कं परा तथा ।।३९।।
इति पञ्चदशैते स्युः क्रमाल्लीनत्वसंस्कृतौ ।

The *mantra* meant for elimination of absorption in enjoyment and breaking the fetter is fifteen-lettered which is as follows *piba he ruru ra ra phaṭ* plus six letters associated with the touch of six sensitive parts of the body, namely, heart, head, crest, armour (both the shoulders also known as *kavaca*), eyes and weapon plus one letter of the higher category. (39b-40a)

अपरामन्त्रमुक्त्वा प्रागमुकात्मन इत्यथ ।।४०।।
गर्भाधानं करोमीति पुनर्मन्त्रं तमेव च ।

स्वाहान्तमुच्चरन्दद्यादाहुतित्रितय गुरुः ॥४१॥
परं परापरामन्त्रममुकात्मन इत्यथ ।
जातस्य भोगभोक्तृत्वं करोम्यथ परापराम् ॥४२॥
अन्ते स्वाहेति प्रोच्चार्य वितरेत्तिस्र आहुतीः ।
उच्चार्य पिबनीमन्त्रममुकात्मन इत्यथ ॥४३॥
भोगे लयं करोमीति पुनर्मन्त्रं तमेव च ।
स्वाहान्तमाहुतीस्तिस्रो दद्यादाज्यतिलादिभिः ॥४४॥

Having uttered the lower category of *mantra* (as mentioned above), the teacher should pronounce the following: *ahaṁ garbhādhānaṁ karomi* (placing in my womb). This pronouncement should be followed by offering oblation three times to the fire by the teacher with the announcement as follows: 'I am doing all this act of higher and lower nature in favour of the person concerned namely____. I am making provision for the enjoyment of both lower and higher nature.' At the end of this announcement he should utter the word *svāhā* and offer oblation three times to fire. Having uttered the above *mantra* beginning with the word *piba* with the use of the name of the disciple, he should express the purpose for the act, namely, 'for the sake of elimination of his lust for enjoyment,' he should utter the same *mantra* again. Then, he should offer three times oblation consisting of clarified butter and *tila* to fire with the utterance of the word *svāhā*. (40b-44)

एष एव वमन्यादौ विधिः पञ्चदशान्तके ।
पूर्वं परात्मकं मन्त्रममुकात्मन इत्यथ ॥४५॥
पाशच्छेदं करोमीति परामन्त्रः पुनस्ततः ।
हुं स्वाहा फट् समुच्चार्य दद्यात्तिस्रोऽप्यथाहुतीः ॥४६॥
संस्काराणां चतुष्केऽस्मिन्ये मन्त्राः कथिता मया ।
तेषु कर्मपदात्पूर्वं धरातत्त्वपदं वदेत् ॥४७॥

Following elimination of these three kinds of impressions comes the number of doing the same with the fourth one. In this case, utterance of the *mantras vama* and *piba*, etc. needs to be preceded by the same of the higher order in the name of the student. Starting with the promise as follows: "I am breaking the fetter of the student named _____", the teacher needs to utter the higher order

of *mantra*, *huṁ phaṭ svāhā*, and offer oblation to fire three times. In course of elimination of all these four kinds of impression, the word *dharā tattva* ending in the seventh case needs to be added in the *mantra* before its object (to elucidate the point, *dharātattve garbhādhānaṁ karomi*). (45-47)

ततो धरातत्त्वपतिमामन्त्र्येष्ट्वा प्रतर्प्य च ।
शिवाभिमानसंरब्धो गुरुरेवं समादिशेत् ॥४८॥
तत्त्वेश्वर त्वया नास्य पुत्रकस्य शिवाज्ञया ।
प्रतिबन्धः प्रकर्तव्यो यातुः पदमनामयम् ॥४९॥

After this, having invoked the deity of the earth and satiated him, the teacher with assumption of Śiva-hood on him, should pray to him as follows: "O Lord of the Earth, under the obedience of Śiva, please, do not cause obstruction in the path of this child who is destined to move to the state of exquisite purity." (48-49)

ततो यदि समीहेत धरातत्त्वान्तरालगम् ।
पृथक् शोधयितुं मन्त्री भुवनाद्यध्वपञ्चकम् ॥५०॥
अपरामन्त्रतः प्राग्वत्तिस्रस्तिस्रस्तदाहुतीः ।
दद्यात्पुरं शोधयामीत्यूहयुक्तं प्रसन्नधीः ॥५१॥

Following this, if the student may have the desire of getting initiated in any other facet of the Reality between the earth and the other members from amongst the five deities, the teacher needs to offer three oblations to fire each time uttering the *mantras* of the lower order with the announcement "I am purifying the locus of the state of being concerned." (50-51)

एवं कलामन्त्रपदवर्णेष्वपि विचक्षणः ।
तिस्रस्तिस्रो हुतीर्दद्यात् पृथक् सामस्त्यतोऽपि वा ॥५२॥

Similar would be the way of purification of the paths of kalā, mantra, pada and varṇa in the case of each one of these paths the teacher would have to make oblation to fire either separately or collectively. (52)

ततः पूर्णाहुतिं दत्त्वा परया वौषडन्तया ।
अपरामन्त्रतः शिष्यमुद्धृत्यात्महृदं नयेत् ॥५३॥

Then, he should make the final offering of oblation to fire through the *mantra* of the higher order ending with the adverb *vauṣat*. This is to be followed by utterance of the *mantra* of the lower order, raising the student and bringing him close to his heart. (53)

यदा त्वेकेन शुद्धेन तदन्तर्भावचिन्तनात् ।
न पृथक् शोधयेत्तत्त्वनाथसंश्रवणात्परम् ।।५४।।
तदा पूर्णां वितोर्याणुमुत्क्षिप्यात्मनि योजयेत् ।
तात्स्थ्यात्मसंस्थ्ययोगाय तयैवापरयाहुती: ।।५५।।
सकर्मपदया दद्यादिति केचित्तु मन्वते ।
अन्ये तु गुरवः प्राहुर्भावनामयमीदृशम् ।।५६।।
नात्र बाह्याहुतिर्देया दैशिकस्य पृथक् पुनः ।
दद्याद्वा यदि नो दोषः स्यादुपायः स भावने ।।५७।।
एवं प्राक्तनतात्स्थ्यात्मसंस्थत्वे योजयेद्गुरुः ।
ततः शिष्यहृदं नेयः स आत्मा तावतोऽध्वनः ।।५८।।

In case of anyone of these paths having been purified followed by contemplation in regard to it, there is no necessity of purification of any other one of these paths after having listened to the voice of the Lord of these essences. This is to be followed by the offering of the final oblation to the fire, raising of the student, bringing him close to his heart by the teacher, with the utterance of the *mantra* of the higher order and offering of the oblation in the name of the student according to some of the authorities while the rest hold that this part of the ceremony may get fulfilled simply by ideation like that needing no separate utterance concerning it. In their view, the teacher needs to leave the student remain established in the state of being he has already arrived at depending on his choice whether to make the offering or not. After this the teacher should bring the student close to his heart with the idea that he has been associated with all these paths. (54-58)

शुद्धस्तद्दार्ढ्यसिद्ध्यै च पूर्णा स्यात्परया पुनः ।
महापाशुपतं पूर्वं विलोमस्य विशुद्धये ।।५९।।
जुहोमि पुनरस्त्रेण वौषडन्त इति क्षिपेत् ।

पुनः पूर्णां ततो मायामभ्यर्च्याथ विसर्जयेत् ॥६०॥
धरातत्त्वं विशुद्धं सज्जलेन शुद्धरूपिणा।
भावयेन्मिश्रितं वारि शुद्धियोग्यं ततो भवेत् ॥६१॥

Purification of the path amounts to student's getting firmly established on the path concerned. This process of purification and firmness on the path needs to be sealed by the utterance of the *mantra* of the higher order. The *mahāpāśupata mantra* is changed in this context for the purification of the inmost being of the student from up to downward amounting to descent of the Divine to his inner being. This is to be followed by the utterance of the verb *juhomi* (I offer oblation) and chanting of *astra mantra* (*phaṭ*) ending with the adverb *vauṣaṭ* (may carry away) followed by putting the oblation to the fire. Then he should worship *māyā*, make the final offering and disperse her off. The element of earth should be purified by mixing it with purified water and thus consider it to have become doubly purified. (59-61)

तथा तत्तत्पुरातत्त्वमिश्रणादुत्तरोत्तरम् ।
सर्वा शिवीभवेत्तत्त्वावली शुद्धान्यथा पृथक् ॥६२॥

Twofold purification of elements means making them pure in themselves followed by mixing of pure ones with one another. This process of purification and re-purification of elements culminates in their transformation into Śiva-hood. (62)

पृथक्त्वं च मलो मायाभिधानस्तस्य संभवे ।
कर्मक्षयेऽपि नो मुक्तिर्भवेद्विद्येश्वरादिवत् ॥६३॥

Isolation is a malice (*mala*) which is caused by *māyā*. Standing with the range of *māyā* does not permit liberation even in spite of getting redeemed of the impressions of action as is evident from the fate of ruling deities of *vidyā*, etc. (63)

ततोऽपि जलतत्त्वस्य वह्नौ व्योम्नि चिदात्मके ।
आह्वानाद्यखिलं यावत्तेजस्यस्य विमिश्रणम् ॥६४॥

After purification of the earth, water should be purified through its intermixture with fire culminating ultimately in its merger into the Space of Consciousness. Following this act of merger whatever invocation is made to it is addressed to that state of consciousness. (64)

एवं क्रमात्कलातत्त्वे शुद्धे पाशं भुजाश्रितम् ।
छिन्द्यात्कला हि सा किंचित्कर्तृत्वोन्मीलनात्मिका ।।६५।।

In this way, on the purging of *kalā* as a cover, the fetter associated with the hand needs to be broken so that the *kalā* of purity may remove the limitations of action put on it. (65)

कर्माख्यमलजृम्भात्मा तं च ग्रन्थिं स्रुगग्रगम् ।
पूर्णाहुत्या समं वह्निमन्त्रतेजसि निर्दहेत् ।।६६।।

Hand is the resort of the malice of limitation on action. This limitation need to be burnt through pouring of clarified butter into the fire of *mantra* dropped from the fore-part of the ladle. (66)

मन्त्रो हि विश्वरूपः सन्नुपाश्रयवशात्तथा ।
व्यक्तरूपस्ततो वह्नौ पाशप्लोषविधायकः ।।६७।।

This is so because of the universal comprehension of the *mantra* by taking resort to which its force manifesting itself as fire becomes effective in burning the fetter. (67)

प्लुष्टो लीनस्वभावोऽसौ पाशस्तं प्रति शम्भुवत् ।
परमेशमहातेजःशेषमात्रत्वमश्नुते ।।६८।।

Having got burnt the fetter disappears in the same way as the demon of cupidity having been burnt in the fire of Śiva's anger was turned into ashes. (68)

कर्मपाशेऽत्र होतव्ये पूर्णस्यास्य शुभाशुभम् ।
अशुभं वा भवद्भूतं भावि वाथ समस्तकम् ।।६९।।
दहामि फट्त्रयं वौषडिति पूर्णां विनिक्षिपेत् ।
एवं मायान्तसंशुद्धौ कण्ठपाशं च होमयेत् ।।७०।।

On the fetter of action having been put to the fire born of the *mantra*, the teacher should express his resolve for burning the entire stock of action, auspicious and inauspicious both as also past, present and future with the utterance of the *mantra* of this import three times adding *phaṭ svāhā* to it. After purging all up to *māyā*, he needs to offer to that fire the fetter of the throat also. (69-70)

पूर्णस्य तस्य मायाख्यं पाशभेदप्रथात्मकम् ।
दहामि फट्त्रयं वौषडिति पूर्णां क्षिपेद्गुरुः ।।७१।।

Further, the teacher needs to put to fire the final oblation to get burnt the fetter known as related to *māyā*, which is of the nature of division, with the utterance of the following *mantra* thrice to the effect, I am burning *phaṭ vauṣaṭ*. (71)

निर्बीजा यदि कार्या तु तदात्रैवापरां क्षिपेत् ।
पूर्णां समयपाशाख्यबीजदाहपदान्विताम् ।।७२।।

If the initiation be required to be made effective in rendering the impressions of the student in respect of the observance of the rules of the discipline as a fetter also seedless, an additional offering of the oblation should be made. (72)

गुरौ देवे तथा शास्त्रे भक्तिः कार्यास्य नह्यसौ ।
समयः शक्तिपातस्य स्वभावो ह्येष नो पृथक् ।।७३।।

Devotion to teacher, God and *Śāstra* being not a part of the rules of conduct of the discipline but a precondition of the descent of grace, it needs to be excluded from the list of the conduct of the discipline. (73)

मायान्ते शुद्धिमायाते वागीशी या पुराभवत् ।
माया शक्तिमयी सैव विद्याशक्तित्वमश्नुते ।।७४।।

At the end of the *māyā* through the prayer of it, the *vāgīśī*, as referred to already becomes effective as the force of *vidyā* (wisdom). (74)

तच्छुद्धविद्यामाहूय विद्याशक्तिं नियोजयेत् ।
एवं क्रमेण संशुद्धे सदाशिवपदेऽप्यलम् ।।७५।।
शिखां ग्रन्थियुतां छित्त्वा मलमाणवकं दहेत् ।

Following purger of *māyā*, pure wisdom (*śuddha vidyā*) needs to be invoked and directed to action on the student. Being thus purged of all the dross on his personality, he becomes worthy of getting promoted to the state of Sadāśiva. At this stage, he may get clean-shaved of the knot of his crest and redeemed of the state of being considered as a youngster. (75-76a)

यतोऽधिकारभोगाख्यौ द्वौ पाशौ तु सदाशिवे ।।७६।।
इत्युक्त्याणवपाशोऽत्र मायीयस्तु निशावधिः ।
शिष्यो यथोचितं स्नायादाचामेद्दैशिकः स्वयम् ।।७७।।
आणवाख्ये विनिर्दग्धे ह्यधोवाहिशिखामले ।

Two fetters remain intact in Sadāśiva. These are authority and enjoyment. These are of the nature of *māyā* and stay up to the end of the ignorance. The student should take his proper bath after it and the teacher needs to sip water on account of burning down of the deepest malice. (76b-78a)

ततः प्रागुक्तसकलप्रमेयं परिचिन्तयन् ।।७८।।
शिष्यदेहादिमात्मीयदेहप्राणादियोजितम् ।
कृत्वात्मदेहप्राणादेर्विश्वमन्तरनुस्मरेत् ।।७९।।
उक्तप्रक्रियया चैवं दृढबुद्धिरनन्यधीः ।
प्राणस्थं देशकालाध्वयुगं प्राणं च शक्तिगम् ।।८०।।

Following the removal of this malice, the student needs to contemplate on the entire subject explained earlier how the teacher associated the body and life-force of the student with his own body and life-force, etc. Getting fully confirmed in that association, he should resolve to remain steadfast on those points in regard to space, time and life-force. (78b-80)

तां च संविद्गतां शुद्धां संविदं शिवरूपिणीम् ।
शिष्यसंविदभिन्नां च मन्त्रवह्न्याद्यभेदिनीम् ।।८१।।
ध्यायन् प्राग्वत्प्रयोगेण शिवं सकलनिष्कलम् ।
द्व्यात्मकं वा क्षिपेत्पूर्णां प्रशान्तकरणेन तु ।।८२।।

Contemplating on his purified consciousness becoming one with that of the teacher's on the one hand with the same of Śiva's on the other and thus

becoming universalised by virtue of breaking all the intervening barriers by the force of the *mantra* and the fire, the student needs to think of Śiva in both His phases, namely the transcendent and the immanent and how that all-inclusive comprehension was bringing peace to his mind as does the final oblation to the sacrificial fire. (81-82)

उक्तं त्रैशिरसे तन्त्रे सर्वसंपूरणात्मकम् ।
मूलादुदयगत्या तु शिवेन्दुपरिसंप्लुतम् ॥८३॥
जन्मान्तमध्यकुहरमूलस्रोतः समुत्थितम् ।
शिवार्करश्मिभिस्तीव्रैः क्षुब्धं ज्ञानामृतं तु यत् ॥८४॥
तेन संतर्पयेत्सम्यक् प्रशान्तकरणेन तु ।

It has been pointed out in the *Traiśiras Tantra* how to satiate the Self with the ambrosia of wisdom or consciousness which brings fulfilment to the entire personality of the aspirant. The movement of the *prāṇa* upward starts from the root of (*mūlādhāra cakra*) and arrives finally at the moon of Śiva where lies the point of fulfilment. The root of life lies in the cavity between the *mūlādhāra cakra* and the *svādhiṣṭhāna* while the spring of ambrosia lies on the point of meeting of the rays of the moon and the sun. It is owing to meeting of their rays and agitation caused by that meeting that ambrosia of consciousness oozes out. (83-85a)

शून्यधामाब्जमध्यस्थप्रभाकिरणभास्वरः ॥८५॥
आधेयाधारनिःस्पन्दबोधशास्त्रपरिग्रहः ।
जन्माधेयप्रपञ्चैकस्फोटसंघटट्घटट्नः ॥८६॥
मूलस्थानात्समारभ्य कृत्वा सोमेशमन्तगम् ।
खमिवातिष्ठते यावत्प्रशान्तं तावदुच्यते ॥८७॥

The aspirant becomes perfectly at peace when he gets established on the point of rather spacelessness having started from the point of origin and reaches the meeting point of the moon and the sun where spark the ray of light from the contact of the germ and its recipient and consequently blooms the lotus of the supernal consciousness results in the state of elimination of the function of *manas* (*unmanībhāva*). (85b-87)

उक्तं श्रीपूर्वशास्त्रे च स्रुचमापूर्य सर्पिषा ।
कृत्वा शिष्यं यथात्मस्थं मूलमन्त्रमनुस्मरन् ॥८८॥
शिवं शक्तिं तथात्मानं शिष्यं सर्पिस्तथानलम् ।
एकीकुर्वञ्छनैर्गच्छेद्द्वादशान्तमनन्यधीः ॥८९॥
तत्र कुम्भकमास्थाय ध्यायन्सकलनिष्कलम् ।
तिष्ठेत्तावदनुद्विग्नो यावदाज्यक्षयो भवेत् ॥९०॥

It has been observed in the prior *Śāstra* (in the idioms of sacrifice) that having filled the ladle with the clarified butter, the teacher needs to make the student contained within himself contemplating on the sense of the fundamental *mantra*, thinking of Śiva, Śakti, himself, the student, the *ghṛta* and the fire as one and the same, should move to the end of the twelve ultimate ingredients of his being in the state of exclusive meditation and having stopped the process of breathing contemplating on the transcendent and immanent together with rapt attention without any agitation in his inner being should remain so until the last drop of the butter gets consumed by the fire. (88-90)

एवं युक्तः परे तत्त्वे गुरुणा शिवमूर्तिना ।
न भूयः पशुतामेति दग्धमायानिबन्धनः ॥९१॥

Having been united with the Ultimate Reality by the teacher in the capacity of Śiva, the student gets burnt the entire trap of *māyā* keeping him bound in the state of animality and becomes rid of the danger of getting entrapped by it for ever. (91)

देहपाते पुनः प्रेप्सेद्यदि तत्त्वेषु कुत्रचित् ।
भोगान् समस्तव्यस्ततत्वभेदैरन्ते परं पदम् ॥९२॥
तदा तत्तत्त्वभूमौ तु तत्संख्यायामनन्यधीः ।
पुनर्योजनिकां कुर्यात्पूर्णाहुत्यन्तरेण तु ॥९३॥
मुक्तिप्रदा भोगमोक्षप्रदा वा या प्रकीर्तिता ।
दीक्षा सा स्यात्सबीजत्वनिर्बीजात्मतया द्विधा ॥९४॥
बाले निर्ज्ञातमरणे त्वशक्ते वा जरादिभिः ।
कार्या निर्बीजिका दीक्षा शक्तिपातबलोदये ॥९५॥

निर्बीजायां सामयांस्तु पाशानपि विशोधयेत् ।
कृतनिर्बीजदीक्षस्तु देवाग्निगुरुभक्तिभाक् ।।९६।।
इतयैव शिवं यायात् सद्यो भोगान् विभुज्य वा ।

After the fall of the body, if the disciple were to aspire for experiencing the joy of being integrally or severally culminating in the attainment of the Highest, the teacher needs to make provision for it through the offering of another complete oblation. Thus, initiation gets characterised into two kinds, that is, seeded and seedless. Seedless initiation should be done of those who die young, whose death is unknown, who die in the state of incapability of undergoing the process of initiation or due to incapacitating old age, etc. on the basis of descent of grace on them (made possible by the teacher). In the event of offer of this kind of initiation, it becomes necessary on the part of the teacher to purify the codes of conduct of the School along with removal of the traps. The recipient of the seedless initiation needs to remain devoted to the God, fire and the teacher. By virtue of such devotion he becomes sure to get oneness with Śiva immediately or after enjoying the felicities of life. (92-97a)

श्रीमद्दीक्षोत्तरे चोक्तं चारे षट्त्रिंशदङ्गुले ।।९७।।
तत्त्वान्यापादमूर्धान्तं भुवनानि त्यजेत्क्रमात् ।
तुटिमात्रं निष्कलं तददेहं तदहंपरम् ।।९८।।
शक्त्या तत्र क्षिपाम्येनमिति ध्यायंस्तु दीक्षयेत् ।

In the *Dīkṣottara Śāstra* it has been stated that the candidate of initiation needs to get rid of all the constituent ingredients of the personality from feet to the top of the head representing the states of being (*bhuvana*) via purification of the life-force moving in a span of thirty-six finger-ends one after the other. Thus the body becomes just a moment, rid of *kalā*, and a state of sheer bodilessness associated only with the sense of I-ness. In such a case, the teacher needs to resolve meditatively that he is offering him as an oblation to the fire of consciousness. This should be followed by his initiation. (97b-99a)

सबीजायां तु दीक्षायां समयान्न विशोधयेत् ।।९९।।
विशेषस्त्वयमेतस्यां यावज्जीवं शिशोर्गुरुः ।
शेषवृत्त्यै शुद्धतत्त्वसृष्टिं कुर्वीत पूर्णया ।।१००।।

अभिन्नाच्छिवसंबोधजलधेर्युगपत्स्फुरत् ।
पूर्णां क्षिपंस्तत्त्वजालं ध्यायेद्भारूपकं सृतम् ।।१०१।।

In case of seeded initiation there is no necessity of purification of the codes of conduct of the School. Instead of it, here the teacher is required to create pure essence for him for the remaining part of the student's conduct which should be accomplished via submission of the entire net of essences all at once to the ocean of Śiva's consciousness which is Śiva Himself and meditate on it in its infinite expanse of illumination. (99b-101)

विशुद्धतत्त्वसृष्टिं वा कुर्यात्कुम्भाभिषेचनात् ।
तथा ध्यानबलादेव यद्वा पूर्णाभिषेचनैः ।।१०२।।

Or, alternatively, he should create purified essence for the student by means of bathing him with the water of the jar with the use of the force of meditation. (102)

पृथिवी स्थिररूपास्य शिवरूपेण भाविता ।
स्थिरीकरोति तामेव भावनामिति शुद्ध्यति ।।१०३।।

The object of the meditation of the teacher would be the stability of Śiva-consciousness in him as the earth's conceived as Śiva Himself on account of remaining constant despite all changes going on its surface notwithstanding. The force of this kind of contemplation on the part of the teacher would suffice to purify the student. (103)

जलमाप्याययत्येनां तेजो भास्वरतां नयेत् ।
मरुदानन्दसंस्पर्शं व्योम वैतत्यमावहेत् ।।१०४।।

(By virtue of the teacher's meditation) the water of the bath would remain pervasively with him keeping him ever purified, illumination as the object of meditation would keep him illumined, air would bring to him the delight of touch while space would remain with him in his expansion of consciousness. (104)

एवं तन्मात्रवर्गोऽपि शिवतामय इष्यते ।
परानन्दमहाव्याप्तिरशेषमलविच्युतिः ।।१०५।।

शिवे गन्तृत्वमादानमुपादेयशिवस्तुतिः ।
शिवामोदभरास्वाददर्शनस्पर्शनान्यलम् ।।१०६।।
तदाकर्णनमित्येवमिन्द्रियाणां विशुद्धता ।
संकल्पाध्यवसामानाः प्रकाशो रक्तिसंस्थिनी ।।१०७।।

In the same way the essences of these elements (*tanmātrās*) would bring Śiva-hood to him supernal delight, complete pervasiveness and freedom from malice. By virtue of prevalence of Śiva-hood in him, he would, now move in Śiva-hood, give and take in Śiva-hood, pray in Śiva-hood, smell in Śiva-hood, hear in Śiva-hood, making himself thus getting fully purified on the ground of the senses followed by that of mentation, resolution, illumination, attraction, ego-sense and complete situation. (105-107)

शिवात्मत्वेन यत्सेयं शुद्धता मानसादिके ।
नियमो रञ्जनं कर्तृभावः कलनया सह ।।१०८।।
वेदनं हेयवस्त्वंशविषये सुप्तकल्पता ।
इत्थं शिवैक्यरूढस्य षट्कञ्चुकगणोऽप्ययम् ।।१०९।।

Owing to ascendancy of Śiva-hood on him on all strata of his being, the covering (*kañcūka*) of *niyati* would get transformed in him into principles of being, attachment (*rāga*) would get transformed into devotion to the Supernal Essence, ego-sense (*ahaṅkāra*) into creativity of the higher order, divisiveness (*kalā*) into artistic creation, flux of time (*kāla*) into eternity, intelligence (*vidyā*) into the wisdom of all-comprehending understanding due to elimination of the restraint on it of acceptance and rejection. Thus, on account of his experience of oneness with Śiva, the entire group of the coverings on his consciousness go, as it were, to sleep together. (108-109)

शुद्ध एव पुमान प्राप्तशिवभावो विशुद्ध्यति ।
विद्येशादिषु तत्त्वेषु नैव काचिदशुद्धता ।।११०।।
इत्येवं शुद्धतत्त्वानां सृष्ट्या शिष्योऽपि तन्मयः ।
भवेद्ध्येतत्सूचितं श्रीमालिनीविजयोत्तरे ।।१११।।

Thus, the individual having already been purified, as a result of which he could attain oneness with Śiva, having become so, gets further purged in his being

on account of that oneness. As regards the position of *Vidyā*, Īśvara, Sadāśiva, etc., there is nothing impure in them at all. In this way, the disciple by virtue of getting purged on all strata of his being becomes absolutely one with purity itself. This has been indicated in the *Mālinīvijayottara Tantra*. (110-111)

बन्धमोक्षावुभावेताविन्द्रियाणि जगुर्बुधाः ।
निगृहीतानि बन्धाय विमुक्तानि विमुक्तये ॥११२॥

Wise men have said that bondage and liberation both are dependent on the status of the senses. Bondage lies in their being bound while liberation in their being liberated. (112)

एतानि व्यापके भावे यदा स्युर्मनसा सह ।
मुक्तानि क्वापि विषये रोधाद्बन्धाय तानि तु ॥११३॥

When they remain associated with mind in its pervasive sense, they become redeemed bringing liberation to the individual concerned. When, on the contrary, they get bound to certain objects, they result in the bondage of him. (113)

इत्येवं द्विविधो भावः शुद्धाशुद्धप्रभेदतः ।
इन्द्रियाणां समाख्यातः सिद्धयोगीश्वरे मते ॥११४॥

Thus has been explained the twofold role of the senses, that is, the pure and the impure as per the *Siddhayogīśvari Tantra*. (114)

श्रीमान् विद्यागुरुस्त्वाह प्रमाणस्तुतिदर्शने ।
समस्तमन्त्रैर्दीक्षायां नियमस्त्वेष कथ्यते ॥११५॥

My teacher of learning also has stated the same in his work titled *Pramāṇa-stuti-darśana*. This is also the import of all the *mantras* used in course of the rite of initiation. (115)

मायान्तशुद्धौ सर्वाः स्युः क्रिया ह्यपरया सदा ।
द्वयात्मया सकलान्ते तु निष्कले परयैव तु ॥११६॥
ईशान्ते च पिबन्यादि सकलान्तेऽङ्गपञ्चकम् ।
इत्येवंविधिमालोच्य कर्म कुर्याद्गुरूत्तमः ॥११७॥

In the purification of all the elements up to *māyā*, all the *mantras* of lower order need to be used while in the purification up to *sakala* those of lower and higher order and in the purification up to *maṇḍala* only those of the higher nature are to be used. Up to the end of the Īśa, *piba*, etc. should be used and up to *sakala* all the five kinds. Keeping this rule in mind the teacher should conduct the entire affair of the rite. (116-117)

पुराध्वनि हुतीनां या सख्येयं तत्त्ववर्णयोः ।
तामेव द्विगुणीकुर्यात्पदाध्वनि चतुर्गुणाम् ॥११८॥
क्रमान्मन्त्रकलामार्गे द्विगुणा द्विगुणा क्रमात् ।
यावत्त्रितत्त्वसंशुद्धौ स्याद्विंशतिगुणा ततः ॥११९॥

As regards the section of the rite concerning the path of the state of being (*bhuvanādhvā*), the number of oblations should be the same as is used in the case of elements and letters, the double of it should be offered in the case of words, four times of it in the case of *mantrādhvā*, the double of it on the path of *kalā* while twenty times of it in the case of purification of three elements together. (118-119)

प्रतिकर्म भवेत्षष्टिराहुतीनां त्रितत्त्वके ।
एकतत्त्वे शतं प्राहुराहुतीनां तु साष्टकम् ॥१२०॥

In the case of making offering to three elements together, the number of oblations offered should be sixty while in the case of only one element, it needs to be made one hundred and eight times. (120)

विलोमकर्मणा साकं याः पूर्णाहुतयः स्मृताः।
तासां सर्वाध्वसंशुद्धौ संख्यान्यत्वं न किञ्चन ॥१२१॥

In the rite reversed to it, there is no change in the number of full offerings recommended to be made on it meant for purification of all the paths together. (121)

इत्येषा कथिता दीक्षा जननादिसमन्विता ॥१२२॥

Thus has been recounted here the entire procedure of the rite of initiation beginning from birth. (122)

CHAPTER - 18

Abridged form of Initiation Prescribed by Lord Śiva

न रजो नाधिवासोऽत्र भूक्षेत्रपरिग्रहः।
यत्र तत्र प्रदेशे तु पूजयित्वा गुरुः शिवम् ॥१॥
अध्वानं मनसा ध्यात्वा दीक्षयेत्तत्त्वपारगः ।
जननादिविहीनां तु येन येनाध्वना गुरुः ॥२॥
कुर्यात्स एकतत्त्वान्तां शिवभावैकभावितः ।
परामन्त्रस्ततोऽस्येति तत्त्वं संशोधयाम्यथ ॥३॥

(Now is being presented an abridged form of the rite of initiation meant for attaining Śiva-hood.) In this form of initiation, there is no place for application of ash, dwelling in the proximity of the teacher nor even association with any particular ground or area. At any place, the competent teacher may worship Śiva, meditate on the path along which he would chose his disciple to lead and offer the initiation without any reference to birth, etc. Contemplating exclusively on Śiva alone, he should initiate the disciple to move on the same path with the use of the supernal *mantra*. "I am purifying together all the constituents of his being herewith." (1-3)

स्वहेति प्रतितत्त्वं स्याच्छुद्धे पूर्णाहुतिं क्षिपेत्।
एवं मन्त्रान्तरैः कुर्यात्समस्तैरथवोक्तवत् ॥४॥

With this resolve in mind he needs to offer oblations to fire with the mention of the constituent element concerned and utterance of the word *svāhā* along with each act of the offer as the final one. So he should do along with utterance of other relevant *mantras* or with all of them as prescribed. (4)

परासंपुटितं नाम स्वाहान्तं प्रथमान्तकम् ।
शतं सहस्रं साष्टं वा तेन शक्त्यैव होमयेत् ।।५।।

With the addition of the *mantra* of the Supernal Wisdom to the relevant one ending with the adverb *svāhā*, he needs to offer one hundred and eight or one thousand and eight oblations to the fire as per his capacity. (5)

ततः पूर्णेति संशोध्यहीनमुत्तममीदृशम् ।
दीक्षाकर्मोदितं तत्र तत्र शास्त्रे महेशिना ।।६।।

Thus should be accomplished the act of initiation without going into the details of the act of purification of anything and hence taking everything as inherently pure in itself. This has been stated by Lord Śiva Himself in *Śāstras* here and there. (6)

प्रत्येकं मातृकायुग्मवर्णैस्तत्त्वानि शोधयेत्।
यदि वा पिण्डमन्त्रेण सर्वमन्त्रेष्वयं विधिः ।।७।।

As regards the act of purification, it needs to be performed with the application of either the *seed-mantra* or the verbalised form of it with the use of both *mātṛkā* and *mālinī* groups of letters. This method is applicable to all kinds of *mantras*. (7)

यथा यथा च स्वभ्यस्तज्ञानस्तन्मयतात्मकः।
गुरुस्तथा तथा कुर्यात् संक्षिप्तं कर्म नान्यथा ।।८।।

The teacher needs to perform the act of initiation in keeping with his practical experience in this regard with his complete personal involvement in it briefly and by no means in any other way. (8)

श्रीब्रह्मयामले चोक्तं संक्षिप्तेऽपि हि भावयेत् ।
व्याप्तिं सर्वाध्वसामान्यां किंतु यागे न विस्तरः ॥९॥

It has been observed in the *Brahmayāmala Tantra* that the teacher should briefly conceive of his act as all-comprehending and inclusive of all the paths, despite shortness on the sacrificial ground. (9)

अतन्मयीभूतमिति विक्षिप्तं कर्म सन्दधत् ।
क्रमात्तादात्म्यमेतीति विक्षिप्तं विधिमाचरेत् ॥१०॥

The detailed rite of initiation leads to distraction in the concentration as well as devotion of the disciple no doubt but at the same time it is also helpful in the intensification of his interest in it ultimately. As such, it, too, does not deserve to be rejected altogether. (10)

संक्षिप्तो विधिरुक्तोऽयं कृपया यः शिवोदितः।
दीक्षोत्तरे कैरणे च तत्र तत्रापि शासने ॥११॥

This abridged form of initiation, however, has been prescribed by Lord Śiva Himself here and there in *Śāstras* like *Dikṣottara* and *Kiraṇa* out of His kindness. (11)

CHAPTER - 19

Initiation for Immediate Liberation

अथ सद्यःसमुत्क्रान्तिप्रदा दीक्षा निरूप्यते ।
तत्क्षणाच्चोपभोगाद्वा देहपाते शिवं व्रजेत ।
इत्युक्त्या मालिनीशास्त्रे सूचितासौ महेशिना ॥१॥

Now we are going to discuss about that form of initiation by virtue of which the individual may get redeemed from the body immediately. This form of initiation, as indicated by Lord Śiva and recounted by the *Mālinīvijayottara Tantra*, is that on account of which the initiated person has the possibility of reaching Śiva immediately or after having exhausted the impressions of his actions through enjoyment. (1)

देहापाते समीपस्थे शक्तिपातस्फुटत्वतः ।
आसाद्य शांकरीं दीक्षां तस्माद्दीक्षाक्षणात्परम् ॥२॥
शिवं व्रजेदित्यर्थोऽत्र पूर्वापरविवेचनात् ।
व्याख्यातः श्रीमतास्माकं गुरुणा शम्भुमूर्तिना ॥३॥

When the disciple be close to leaving the body following expressly the shedding of grace on him, if he has the advantage of initiation in Śaivism, he has the possibility of reaching Śiva. Our teacher Śambhu, like Śiva himself in the human form, has explained to us this thing along with the preceding causes and following results of it. (2-3)

यदा ह्यासन्नमरणे शक्तिपातः प्रजायते ।
तत्र मन्देऽथ गुर्वादिसेवयायुः क्षयं व्रजेत् ॥४॥
अथवा बन्धुमित्रादिद्वारा सास्य विभोः पतेत् ।
पूर्वं वा समयी नैव परां दीक्षामवाप्तवान् ॥५॥

If he be furnished with the grace on him by the time of his closeness to death, then despite the deficiency of service to the teacher, etc. he is likely to leave the body. Alternatively, if the grace of the Lord be caused to fall on him by his associates, friends, etc., he may attain Śiva-hood by virtue of the inclination of the higher kind, without even having elapsed any time in observing the codes of conduct of the School. (4-5)

आप्तदीक्षोऽपि वा प्राणाञ्जिहासुः क्लेशवर्जितम् ।
अन्त्यान्गुरुस्तदा कुर्यात्सद्यत्क्रान्तिदीक्षणम् ॥६॥

Even after having been initiated, if the person concerned may like to leave the body without much trouble to him, his teacher may arrange for his initiation in the rite of leaving the body immediately (*utkrānti*). (6)

नत्वपक्वमले नापि शेषकार्मिकविग्रहे।
कुर्यादुत्क्रमणं श्रीमद्गह्वरे च निरूपितम् ॥७॥

It has been pointed out in the *Gahvara Śāstra* that this initiation of immediate redemption from body should not be conferred on one whose malice has remained immature and sticking to his body. (7)

दृष्ट्वा शिष्यं जराग्रस्तं व्याधिना परिपीडितम्।
उत्क्रमय्य ततस्त्वेनं परतत्त्वे नियोजयेत् ॥८॥

However, if the disciple be seen as getting consumed by old age and suffering from various kinds of diseases, it becomes necessary for the teacher to accord to him the redemptive initiation so that he may get associated with the Supreme Being. (8)

विशेषणविशेष्यत्वे कामचारविधानतः ।
पूर्वोक्तमर्थजातं श्रीशम्भुनात्र निरूपितम् ॥९॥

In regard to this kind of initiation our teacher *Śambhunātha* has observed that in according this kind of initiation care should be taken of the facts that the disciple's actions might have got ripened and he should have been initiated already. (9)

विधिं पूर्वोदितं सर्वं कृत्वा समयशुद्धितः ।
क्षुरिकामस्य विन्यस्येज्ज्वलन्तीं मर्मकर्तरीम् ।।१०।।

Having performed all the rites as indicated already, the teacher should purify the time followed by assignment of the *mantra* considered as performative of the function of a knife, burning and apt to cut the sensitive points of the body of the dying person. (10)

कृत्वा पूर्वोदितं न्यासं कालानलसमप्रभम्।
संहृतिक्रमतः सार्धं सृक्छिन्दियुगलेन तु ।।११।।
आग्नेयीं धारणां कृत्वा सर्वमर्मप्रतापनीम् ।
पूरयेद्वायुना देहमङ्गुष्ठान्मस्तकान्तकम् ।।१२।।

Having performed the rite of assignment, referred to already, which is like the fire of the time of dissolution, the teacher should make application of knife-like double-edged *mantra* from the toe to the top of the head, and assuming the posture (*dhāraṇā*) as fire torturous of all the sensitive points of the body and should fill the entire body from toe to head with air (through *kumbhaka*). (11-12)

NOTES:

This method is known as *sarvamarma pratāpini dhāraṇā*.

तमुत्कृष्य ततोऽङ्गुष्ठादूर्ध्वान्तं वक्ष्यमाणया।
कृन्तेन्मर्माणि रन्ध्रान्तात् कालरात्र्या विसर्जयेत् ।।१३।।
अनेन क्रमयोगेन योजितो हुतिवर्जितः।
समय्यप्येति तां दीक्षामिति श्रीमालिनीमते ।।१४।।

This operation should be done on the whole body from toe to top of the head followed by handing over the body to the night of death. This operation is

conducted without any offering of oblation. It is applicable to those also who are leading the life of a *samayin* engaged in practising the code of conduct of the system, so is stated in the *Mālinīvijayottara Tantra*. (13-14)

षोडशाधारषट्चक्रलक्ष्यत्रयखपञ्चकात् ।
क्वचिदन्यतरत्राथ प्रागुक्तपशुकर्मवत् ॥१५॥
प्रविश्य मूलं कन्दादेश्छिन्दन्नैक्यविभावनात् ।
पूर्णाहुतिप्रयोगेण स्वेष्टे धाम्नि नियोजयेत् ॥१६॥

Cutting the sixteen loci of life (namely, *kula*, *viṣa*, *śākta*, *agni*, *pavana*, *ghata*, *sarvakāma*, *sañjīvanī*, *kūrma*, *lola*, *sudhādhāra*, *saumya*, *gaganābhoga*, *vidyākamal*, *cintāmaṇi* and *nāḍī*), six circles (namely, *nāḍī*, *māyā*, *yogi*, *bhedana*, *dīpti*, and *śānta*), three points of attention (namely, *antarlakṣya*, *bahirlakṣya* and *amā*) and the five spaces (namely, *ananta, kha*, *hṛdvyoma*, *bindu* and *nāda*) or from anywhere else as well as the root of the *kanda*, etc. should be cut with the contemplation on oneness of all, final oblation needs to be made to fire associating the disciple with his desired destination. (15-16)

ज्ञानत्रिशूलं संदीप्तं दीप्तचक्रत्रयोज्ज्वलम् ।
चिन्तयित्वामुना तस्य वेदनं बोधनं भ्रमम् ॥१७॥
दीपनं ताडनं तोदं चलनं च पुनः पुनः ।
कन्दादिचक्रगं कुर्याद्विशेषेण हृदम्बुजे ॥१८॥
द्वादशान्ते ततः कृत्वा बिन्दुयुग्मगते क्षिपेत्।
निर्लक्ष्ये वा परे धाम्नि संयुक्तः परमेश्वरः ॥१९॥

Contemplating on the trident of knowledge as luminous and according luminosity to the triad of *cakras* should be understood, awakened, mobilised, ignited, incited, stricken at, taken round of again and again and brought to the circle of *kanda*, etc. particularly to the lotus of the heart. Placing it at the end of the twelve finger-ends which is the meeting ground of the point of start and end of the process of breathing or on the highest point (*bindu*) of being which remains beyond indication where the soul gets united with the Supreme Lord. (17-19)

न तस्य कुर्यात्संस्कारं कंचिदित्याह गह्वरे।
देवः किमस्य पूर्णस्य श्राद्धाद्यैरिति भावितः ॥२०॥

It has been pointed in the *Kulagahvara Śāstra* that the aspirant who has reached this state of his spiritual practice does not require the purifying rite for the sake of him including post-mortal offerings since he has become full in himself. (20)

श्रीमद्दीक्षोत्तरे त्वेष विधिर्वह्निपुटीकृतः।
हंसः पुमानधस्तस्य रुद्रबिन्दुसमन्वितः।।२१।।
शिष्यदेहे नियोज्यैतदनुद्विग्नः शतं जपेत् ।
उत्क्रम्योर्ध्वनिमेषेण शिष्य इत्थं परं व्रजेत् ।।२२।।

It has been observed in the *Dikṣottara Śāstra* that by putting together the seed-sound of fire that is, *r*, *h* of the word *haṁsa*, *m* of *man* and *u* of Rudra as *rhūṁ* should be assigned to the body of the disciple and repeat it hundred times without any agitation in the mind. Consequently, the disciple has the possibility of departing upward from the body within a moment and reach the highest state of being. (21-22)

एष एव विधिः श्रीमत्सिद्धयोगीश्वरीमते।
इयमुत्क्रामणी दीक्षा कर्तव्या योगिनो गुरोः ।।२३।।
अनभ्यस्तप्राणचारः कथमेनां करिष्यति।
वक्ष्यमाणां ब्रह्मविद्यां सकलां निष्कलोम्भिताम् ।।२४।।
कर्णेऽस्य वा पठेद्भूयो भूयो वाप्यथ पाठयेत् ।
स्वयं च कर्म कुर्वीत तत्त्वशुद्ध्यादिकं गुरुः।।२५।।
मन्त्रक्रियाबलात्पूर्णाहुत्येत्थं याजयेत्परे ।

Application of the same method has been suggested by the *Siddhayogiśvarī Tantra*. This initiation of departure from the body needs to be accorded only by the teacher who is accomplished in yogic practice. How can he offer it who has not practised the system of movement of *prāṇa*? Alternatively, the teacher should utter this *mantra* close to the ear of the disciple again and again or even make the latter utter it himself while the teacher needs to keep himself busy with the act of purification of the essences as well as in making the disciple offer the final oblations to fire to the accompaniment of the force of *mantra* with the Supreme Being as its destination. (23-26a)

योगाभ्यासमकृत्वापि सद्यउत्क्रान्तिदां गुरुः ।।२६।।
ज्ञानमन्त्रक्रियाध्यानबलात्कर्तु भवेत्प्रभुः ।
अनयोत्क्रम्यते शिष्यो बलादेवैककं क्षणम् ।।२७।।
कालस्योल्लङ्घ्य भोगो हि क्षणिकोऽस्यास्तु किं ततः ।
सद्यउत्क्रान्तिदा चान्या यस्यां पूर्णाहुतिं तदा ।।२८।।
दद्याद्यदास्य प्राणाः स्युर्ध्रुवं निष्क्रमणेच्छवः ।

Even a teacher who is not accomplished in yoga may be capable of offering this body-redeeming initiation by virtue of his knowledge of the secret of it, efficiency in the application of *mantra* and power of meditation. Through the force of this initiation the disciple is made to leave the body within moments. (26b-29a)

विनापि क्रियया भाविब्रह्मविद्याबलाद्गुरुः ।।२९।।
कर्णजापप्रयोगेण तत्त्वकञ्चुकजालतः।
निःसारयन्यथाभीष्टे सकले निष्कले द्वये ।।३०।।
तत्त्वे वा यत्र कुत्रापि योजयेत्पुद्गलं क्रमात् ।
समयी पुत्रको वापि पठेद्विद्यामिनां तथा ।।३१।।

Even without going into performances of any rite, the teacher is capable of redeeming the disciple from the net of the intervening essences acting as a covering on his being, by means of his knowledge of the Ultimate Reality and through muttering of the *mantra* concerning it close to the ear of the disciple and associating his inner being with the states of *sakala* and *niṣkala* one after the other or whichsoever would have been desired by the candidate. (29b-31)

तत्पाठात्तु समय्युक्तां रुद्रांशापत्तिमश्नुते ।
एतौ जपे चाध्ययने यस्मादधिकृतावुभौ ।।३२।।
नाध्यापनोपदेशे वा स एषोऽध्ययनादृते।
पठतोस्त्वनयोर्वस्तुस्वभावात्तस्य सा गतिः ।।३३।।

In the absence of the teacher who is practising the relevant code of conduct of the School in the proximity of the teacher (*samayin*) and more so the kid-

disciple may perform this act. By virtue of this performance by these associates of the teacher, the beneficiary of it attains the state of oneness with Rudra. This is so because both these associates of the teacher are very well authorised for muttering and reading (the sacred text) not, however, either for teaching or preaching besides studying. This is so because study is a part of their life. (31b-33)

यथा निषिद्धभूतादिकर्मा मन्त्रं स्मरन्स्वयम् ।
आविष्टेऽपि क्वचिन्नैति लोपं कर्तृत्ववर्जनात् ॥३४॥
यथा च वाचयञ्शास्त्रं समयी शून्यवेश्मनि ।
न लुप्यते तदन्तः स्थप्राणिवर्गोपकारतः ॥३५॥
तथा स्वयं पठन्नेष विद्यां वस्तुस्वभावतः ।
तस्मिन्मुक्ते न लुप्यते यतो किञ्चित्करोऽत्र सः ॥३६॥
ननु चादीक्षिताग्रे स नोच्चरेच्छास्त्रपद्धतिम् ॥३७॥

It is like the sorcerer remembering the *mantra* of his practice within himself, though being possessed by the sense of the *mantra* himself, does not get affected by it since he is not applying it to anyone. As a practitioner of the code of conduct reading his text in the aloneness of his house does not anyway lose the effect of his study on account of doing rather some kind of good to living beings within him, even so is the positiveness, instead of negativity, of the effect of the study of these associates of the teacher . As study of a text concerning any system of knowledge is naturally meant for the learning of learners of it, the learner of it does not get affected by the learning of it in any way other than getting command over it as he is not applying its effect on anyone else as the object of it. Thus, gets annulled the scriptural restraint that its system should not be articulated in the presence of those who are not initiated. (34-37)

हन्त कुड्याग्रतोऽप्यस्य निषेधस्त्वथ कथ्यते ।
पर्युदासेन यः श्रोतुमवधारयितुं क्षमः ॥३८॥
स एवात्र निषिद्धो नो कुड्यकीटपतत्रिणः ।

It is rather sad to extend the area of inaudibility of the *mantras* to walls also instead of keeping it confined to those only who can understand its sense and not entities like wall, insects, birds, etc. (38-39a)

तर्हि पाषाणतुल्योऽसौ विलीनेन्द्रियवृत्तिकः ।।३९।।
तस्याग्रे पठतस्तस्य निषेधोल्लङ्घना कथम् ।
स तु वस्तुस्वभावेन गलिताक्षोऽपि बुध्यते ।।४०।।
अक्षानपेक्षयैवान्तश्चिच्छक्त्या स्वप्रकाशया ।
प्राग्देहं किल तित्यक्षुर्नोत्तरं चाधितष्ठिवान् ।।४१।।
मध्ये प्रबोधकबलात् प्रतिबुध्येत पुद्गलः ।

There is no transgression of the restraint on recitation of *mantra*, as put by *Śāstras*, before the person lying on the death-bed on account of the fact that though his senses have stopped functioning and thus have rendered him outwardly into a slab of stone, inwardly there is introverted consciousness awake within him which is independent of the senses for its illumination as it is self-luminous and though not responding to sensory stimulations for the time being on account of willing to leave the body, his awareness has all the probabilities of being awakened following this state in the middle on account of the force of the *mantra*. (39b-42a)

मन्त्राः शब्दमयाः शुद्धविमर्शात्मतया स्वयम् ।।४२।।
अर्थात्मना चावभान्तस्तदर्थप्रतिबोधकाः ।
तेनास्य गलिताक्षस्य प्रबोधो जायते स्वयम् ।।४३।।
स्वचित्समानजातीयमन्त्रामर्शनसंनिधे ।

Mantras comprise of words expressive of pure meaningful contemplation in close proximity of the Self as the source of consciousness. Therefore, though the senses of the dying person are immune to respond to the stimulation coming to it, yet his consciousness remains awake to the idea communicated to him through the *mantra* of the meaning of the same nature. (42-44a)

यथा ह्यल्पजवो वायुः सजातीयविमिश्रितः ।।४४।।
जवी तथात्मा संसुप्तामर्शोऽप्येवं प्रबुध्यते।
प्रबुद्धः स च संजातो न चादीक्षित उच्यते ।।४५।।
दीक्षा हि नाम संस्कारो न त्वन्यत्सोऽस्ति चास्य हि।

As air of slow motion becoming mixed up with that which is moving fast, it, too, becomes so, even so gets awakened the consciousness in deep sleep. Having become awakened, now it cannot be characterised as uninitiated. Initiation is a form of culture which now he has been accorded with. (44b-46a)

अत एव निजं शास्त्रं पठति क्वापि सामये ।।४६।।
तच्छ्रुत्वा कोऽपि धन्यश्चेन्मुच्यते नास्य सा क्षति।

Therefore, if any observer of the code of conduct reads the *mantras* relevant to the context hearing which someone gets redeemed, there is nothing wrong in it in regard to violation of the restraint of the *Śāstra* liable to condemn him on this ground. (46b-47a)

शास्त्रनिन्दां मैष कार्षीद्द्वयोः पातित्यदायिनीम् ।।४७।।
इत्येवंपरमेतन्नादीक्षिताग्रे पठेदिति ।

In fact this restraint has been made with regard to initiation to prevent the reader from reading these texts before the uninitiated who having listened to it may result in condemnation of it out of his lack of faith in it. This is why such a reading has been declared as leading to his straying away from the provision of readership of it. (47b-48a)

यथा च समयी काष्ठे लोष्टे वा मन्त्रयोजनाम् ।।४८।।
कुर्वंस्तस्मिंश्चलत्येति न लोपं तद्वदत्र हि ।

As an apprentice of the code of conduct of the School if wanders applying the *mantra* to pieces of wood and clods is declared as a violator of the restraint of the *Śāstra*, such is not the case of violation here. (48b-49a)

यतोऽस्य प्रत्ययप्राप्तिप्रेप्सोः समयिनस्तथा ।।४९।।
प्रवृत्तस्य स्वभावेन तस्मिन्मुक्ते न वै क्षतिः ।

In this instance, on the contrary, since the apprentice of the code naturally wants to get confirmed in regard to the effect of the *mantra*, there is no harm in his use of it on one who is going to be liberated by the effect of it on him. (49b-50a)

साधकस्तु सदा साध्ये फले नियतियन्त्रणात् ।।५०।।
मक्षिकाश्रुतमन्त्रोऽपि प्रायश्चित्तौचितीं चरेत्।

Since the apprentice of the discipline is required to put restraint on himself so as to gain result in his venture, audibility of his articulation of the *mantra* even to a fly, needs atonement from him. (50b-51a)

इत्थं सद्यःसमुत्क्रान्तिर्योक्ता तामाज्ञया गुरोः ।।५१।।
समय्यादिरपि प्रोक्तकाले प्रोक्तार्थसिद्धये।
स्वयं कुर्यात्समभ्यस्तप्राणचारगमागमः ।।५२।।
अकृताधिकृतिर्वापि गुरुः समयशुद्धये ।
अधस्तनपदावस्थो नतु ज्ञानेद्धचेतनः ।।५३।।

In this way, the applicant of the wisdom of immediate liberation be he even an apprentice of it, needs to make use of it only with the permission of his teacher under circumstances as defined already only for the definite purpose if he himself has gained efficiency through practice in the movement of in-breathing and out-breathing. On even being authorised to make use of his wisdom in this regard, if anyone does not make use of it for purification of anyone who deserves its application on him, he is considered as deserving some such status as that of *vidyeśa* (instead of oneness with Śiva) since he has not become fully enlightened in his consciousness. (51b-53)

इतीयं सद्यउत्क्रान्तिः सूचिता मालिनीमते ।
स्वयं वा गुरुणा वाथ कार्यत्वेन महेशिना ।।५४।।

This is how has been explained the method of application of the wisdom meant for immediate redemption from body in keeping with Lord Śiva's view of it as expressed in *Mālinīvijayottara Tantra*. It can be applied by anyone on himself or through the teacher. (54)

सर्वं भोगं विरूपं तु मत्वा देहं त्यजेद्यदि।
तदा तेन क्रमेणाशु योजितः समयी शिवः ।।५५।।

All kinds of enjoyment abound in faults. Convinced of this, if the apprentice were to decide to leave the body, he, being offered this kind of initiation, is destined to become Śiva immediately. (55)

उक्तेयं सद्यउत्क्रान्तिर्या गोप्या प्राणवद्बुधैः ।।५६।।

Thus has been explained the procedure of initiation meant for according immediate liberation and, as such, needs to be kept secret like one's life-force (*prāṇa*). (56)

CHAPTER - 20

Process of Initiation of the Ignorant

अथ दीक्षां ब्रुवे मूढजनाश्वासप्रदायिनीम् ।।१।।

Now I am going talk about the process of initiation consolatory to the ignorant. (1)

त्रिकोणे वह्निसदने वह्निवर्णोज्ज्वलेऽभितः ।
वायव्यपुरनिर्धूते करे सव्ये सुजाज्वले ।।२।।
बीजं किंचिद्गृहीत्वैतत्तथैव हृदयान्तरे ।
करे च दह्यमानं सच्चिन्तयेत्तज्जपैकयुक् ।।३।।
वह्निदीपितफट्कारधोरणीदाहपीडितम् ।
बीजं निर्बीजतामेति स्वसूतिकरणाक्षमम् ।।४।।

Take a copper plate in the left hand, triangular in shape as the sacrificial vessel with fire burning in it and sending upward its flame due to blowing of air, take up seeds (barley, wheat, etc.) in the right hand and put them into the fire and bring the plate near to the level of heart and think of the seeds getting roasted in the fire of the vessel known as *ghoraṇī*, muttering the *mantra* consisting of three seed-letters of fire, namely, *ra ra ra* combined with *phat* and (show to the disciple) how the seeds are getting roasted and are being rendered incapable of germination. (2-4)

तप्तं नैतत्प्ररोहाय तेनैव प्रत्ययेन तु।
मलमायाख्यकर्माणि मन्त्रध्यानक्रियाबलात् ।।५।।
दग्धानि न स्वकार्याय निर्बीजप्रत्ययं त्विमम् ।
स श्रीमान्सुप्रसन्नो मे शंभुनाथो न्यरूपयत् ।।६।।

(Thus convince the disciple demonstratively) how these seeds having been roasted are being rendered incapable of germination. On the same analogy, all actions done under the fold of *māyā* and hence being maladroit become roasted by the fire of *mantra*, meditation and yogic practices become incapable of sprouting. This elucidation was taught to me kindly by my revered teacher Śambhunātha. (5-6)

बीजस्याप्यत्र कार्या च योजना कृपया गुरोः ।
यतो दीक्षा सुदीप्तत्वात्स्थावराण्यपि मोचयेत् ।।७।।

This elucidation needs to be presented practically before the disciple by the teacher to demonstrate how even immobile entities may be liberated from the evil of germination by means of ignition of fire and not talk of full awakening of consciousness. (7)

यो गुरुर्जपहोमार्चाध्यानसिद्धत्वमात्मनि ।
ज्ञात्वा दीक्षां चरेत्तस्य दीक्षा सप्रत्यया स्मृता ।।८।।

Initiation offered by the teacher who is aware of the effect of it on account of having attained efficiency in it through muttering of *mantras*, offering of oblation to fire, worship and meditation, is said to be illucidatory (*sapratyayā*). (8)

अवधूते निराचारे तत्त्वज्ञे नत्वयं विधिः ।
साचारैः क्रियते दीक्षा या दृष्टप्रत्ययान्विता ।।९।।
निराचारेण दीक्षायां प्रत्ययस्तु न गद्यते ।

This kind of illucidatory initiation, however, should not be accorded to those who have renounced the world, are fully aware of the code of conduct of the system and are already aware of the Reality as such. In the case of such persons, there is no necessity of convincing them through such a demonstration. (9-10a)

ज्ञानं स्वप्रत्ययं यस्मान्न फलान्तरमर्हति ।।१०।।
ध्यानादि तु फलात्साध्यमिति सिद्धामतोदितम् ।

Knowledge of self-convincement does not depend on any result while meditation, etc. depend on the consequence. This is the view of the *Siddhā Tantra* also. (10b-11a)

तुलाशुद्धिपरीक्षां वा कुर्यात्प्रत्यययोगिनीम् ।।११।।
यथा श्रीतन्त्रसद्भावे कथिता परमेशिना।
श्रीपूर्वशास्त्रेऽप्येषा च सूचिता परमेशिना।।१२।।
आनन्द उद्भवः कम्पो निद्रा घूर्णिश्च पञ्चमी ।
इत्येवंवदता शक्तितारतम्याभिधायिना ।।१३।।

It has been stated in the *Mālinīvijayottara Tantra* by Lord Śiva Himself that in the case of initiation of such persons, the teacher may use the scale of examination consisting of the experience of delight, lightness, tremor, comfortable sleep and incitement. The quanta of these experiences themselves are expressive of the effect of spiritual values in the disciple concerned. (11b-13)

उद्भवो लघुभावेन देहग्रहतिरोहितेः।
देहो हि पार्थिवो मुख्यस्तदा मुख्यत्वमुज्झति ।।१४।।
भाविलाघवमन्त्रेण शिष्यं ध्यात्वा समुत्प्लुतम् ।
कर्माणि तत्राशेषाणि पूर्वोक्तान्याचरेद्गुरुः ।।१५।।

Lightness comes due to elimination of weight which keeps the body attached to the earth owing to earthliness of it as the main factor which on being eliminated through the use of the *mantra* of weightlessness on him the disciple begins to float. All the rites in this regard as stated already need to be performed by the teacher. (14-15)

उक्ता सेयं तुलाशुद्धिदीक्षा प्रत्ययदायिनी।

Thus gets explained the initiation of purification through the scale of measurement of its effect which may be convincing.

CHAPTER - 21

Initiation in Absentia (Parokṣa Dīkṣā)

परोक्षसंस्थितस्याथ दीक्षाकर्म निगद्यते ॥१॥

Now is going to be explained the method of initiation in absentia. (1)

भुक्तिमुक्तिप्रसिद्ध्यर्थं नीयते सद्गुरुं प्रति ।
इत्यस्मिन्मालिनीवाक्ये प्रतिः सांमुख्यवाचकः ॥२॥
सांमुख्यं चास्य शिष्यस्य तत्कृपास्पदतात्मकम्
तमाराध्येति वचनं कृपाहेतूपलक्षणम् ॥३॥

The case of initiation in absentia is put up before a worthy teacher for candidate's enjoyment and liberation both. The word *prati* (towards) as used in the *Mālinīvijayottara Tantra* in this context amounts to mean 'in the presence of' for gaining his favour while the phrase *tamārādhya* (having worshipped him) is indicatory of attracting the favour of him out of his pleasure. (2-3)

तत्संबन्धात्ततः कश्चित्तत्क्षणादपवृज्यते ।
इत्यस्यायमपि ह्यर्थो मालिनीवाक्यसन्मणेः ॥४॥
तत्क्षणादिति नास्यास्ति यियासादिक्षणान्तरम् ।
किंत्वेवमेव करुणानिघ्नस्तं गुरुरुद्धरेत् ॥५॥
गुरुसेवाक्षीणतनोर्दीक्षामप्राप्य पञ्चताम् ।

Due to getting associated with the teacher, notwithstanding even distantly, the candidate of initiation by virtue of the teacher's favour to him gets redeemed. This sense is conveyed in the relevant statement of *Mālinīvijayottara Tantra* also. Use of the term *tat kṣaṇāt*, immediately, in the text bears out the relief to the candidate from undertaking the trouble of cultivating the desire to go to the teacher, etc. and yet getting redeemed. Such is the effect of the teacher's grace! (4-5)

गतस्याथ स्वयं मृत्युक्षणोदिततथारुचेः ॥६॥
अथवाधरतन्त्रादिदीक्षासंस्कारभागिनः ।
प्राप्तसामयिकस्याथ परां दीक्षामविन्दतः ॥७॥
डिम्बाहतस्य योगेशीभक्षितस्याभिचारतः ।
मृतस्य गुरुणा यन्त्रतन्त्रादिनिहतस्य वा ॥८॥
भ्रष्टस्वसमयस्याथ दीक्षां प्राप्तवतोऽयलम् ।

Candidates deserving initiation in absentia are those who had devoted themselves to the service of the teacher to the extent of having got bodily attenuated and having died uninitiated despite having expressed their wish for it at the time of death, those who had been initiated in some lower kind of *Tantra* and even having the privilege of meeting the teacher of the higher kind of *Tantra* had died uninitiated, those who had died of some accident, or due to the effect of some kind of sorcery on them and those who in spite of having been initiated properly had failed to maintain the required standard of conduct. (6-9a)

बन्धुभार्यासुहृत्पुत्रगाढाभ्यर्थनयोगतः ॥९॥
स्वयं तद्विषयोत्पन्नकरुणाबलतोऽपि वा ॥
विज्ञाततन्मुखायातशक्तिपातांशधर्मणः ॥१०॥
गुरुर्दीक्षां मृतोद्धारीं कुर्वीत शिवदायिनीम्।
श्रीमृत्युञ्जयसिद्धादौ तदुक्तं परमेशिना ॥११॥
अदीक्षिते नृपत्यादावलसे पतिते मृते ।

In such cases, having listened to the request of the relatives, wives, friends, sons and out of his own compassion towards them, having understood the degree of descent of grace on them, the teacher needs to initiate them in keeping with

their worthiness for the kind of it so that they attain oneness with Śiva. This has been stated in *Mṛtyuñjaya*, *Siddhā* and other *Śāstras* of the kind as mentioned by Lord Śiva. (9b-12a)

बालातुरस्त्रीवृद्धे च मृतोद्धारं प्रकल्पयेत् ॥१२॥
विधिः सर्वः पूर्वमुक्तः स तु संक्षिप्त इष्यते ।

Suitable candidates of initiation for the sake of their redemption after their demise are kings, etc. who had died uninitiated, idle persons those who had died of failure, young, diseased, women and those who had attained old age. (12b-13a)

गुर्वादिपूजारहितो बाह्ये भोगाय सा यतः ॥१३॥
अधिवासचरुक्षेत्रं शय्यामण्डलकल्पने।
नोपयोग्यत्र तच्छिष्यसंस्क्रियास्वप्नदृष्टये ॥१४॥
मन्त्रसंनिधिसंतृप्तियोगायात्र तु मण्डलम्।
भूयोदिने च देवार्चा साक्षान्नास्योपकारि तत् ॥१५॥

There is no necessity of worship of the teacher, etc. here since those are meant for enjoyment. Living in a specified place, sleeping in a paddy field, creation of circle (*maṇḍala*) and arrangement for showing through images of dream the destiny of the individual is also not required here. Creation of the circle which is required for showing the candidate's proximity to the *mantra* concerning his state of satisfaction, offering of worship to deities for specified days also are not useful in these cases. (13b-15)

क्रियोपकरणस्थानमण्डलाकृतिमन्त्रतः ।
ध्यानयोगैकतद्भक्तिज्ञानतन्मयभावतः ॥१६॥
तत्प्रविष्टस्य कस्यापि शिष्याणां च गुरोस्तथा।
एकादशैते कथिताः संनिधानाय हेतवः ॥१७॥
उत्तरोत्तरमुत्कृष्टास्तथा व्यामिश्रणावशात् ।

Rite, means used in it, place, circle, figure and *mantra* these six ingredients of action and five those of knowledge, namely, meditation, yoga, devotion, knowledge and oneness with the object of meditation and devotion combined

totalling eleven factors are meant for *siddhi* in *mantra*. From amongst these factors, each one mentioned here subsequent is more important than its preceding one while all combined are most effective. (16-18a)

क्रियातिभूयसी पुष्पाद्युत्तमं लक्षणान्वितम् ।।१८।।
एकलिङ्गादि च स्थानं यत्रात्मा संप्रसीदति।
मण्डलं त्रित्रिशूलाब्जचक्रं यन्मन्त्रमण्डले ।।१९।।
अनाहूतेऽपि दृष्टं सत्समयित्वप्रसाधनम् ।
तदुक्तं मालिनीतन्त्रे सिद्धं समयमण्डलम् ।।२०।।
येन संदृष्टमात्रेति सिद्धमात्रपदद्वयात् ।
आकृतिर्दीप्तरूपा या मन्त्रस्तद्वत्सुदीप्तिकः ।।२१।।
शिष्टं स्पष्टमतो नेह कथितं विस्तरात्पुनः ।

The spot of the rite should be abundantly impressive by being decorated with best kind of flowers. Possibly it should be the temple of Śiva where one may feel contented. The circle drawn here needs to be bedecked with three tridents, lotus and inner circles within the circle of the *mantra*. It should be such as anyone having just a look at it ordinarily may think of it as actually a circle of practice and attainment of *siddhi* particularly on account also of the written form of *siddhi* inside it, as has been pointed out by the *Mālinīvijayottara Tantra*. The entire circle should be illuminated wherein the disyllabic *mantra* needs to be all the more illuminated. The rest of the details are obvious. Therefore, there is no necessity of elaboration on them. (18b-22a)

कृत्वा मण्डलमभ्यर्च्य तत्र देवं कुशैरथ ।।२२।।
गोमयेनाकृतिं कुर्याच्छिष्यवत्तां निधापयेत् ।
ततस्तस्यां शोध्यमेकमध्वानं व्याप्तिभावनात् ।।२३।।
प्रकृत्यन्तं विनिक्षिप्य पुनरेनं विधिं चरेत् ।
महाजालप्रयोगेण सर्वस्मादध्वमध्यतः ।।२४।।

Drawing a circle (within the broader one) and following the worship of Lord Śiva there should be formed a figure of the dead made of (clay) cow-dung and *kuśa* grass and established inside it as a similitude of the disciple supposing it as the candidate of purification himself on account of the pervasiveness of the path

of *mantra* having considered the candidate in the form of its similitude as having arisen above the *Prakṛti*, he should be taken as having reached the plane of the *Puruṣa*. With the use of the technique of *mahājāla* he should be pulled out of all the lower paths in the form of his inner being (*citta*) in the shape of the figure. (22b-24)

चित्तमाकृष्य तत्रस्थं कुर्यात्तद्विधिरुच्यते ।
मूलाधारादुदेत्य प्रसृतसुविततानन्तनाड्यध्वदण्डं
वीर्येणाक्रम्य नासागगनपरिगतं विक्षिपन् व्याप्तुमीष्टे।
यावद्धूमाभिरामप्रचिततरशिखाजालकेनाध्वचक्रं।
संछाद्याभीष्टजीवानयनमिति महाजालनामा प्रयोगः ।।२५।।

Having aroused the combination of *prāṇa* and *apāna* from the *mūlādhāra cakra* via the path of the net of innumerable nerves, striking through it the space inside the nose and throwing it out as per its own tendency throughout the entire span of the path of the inner being so as to capture in it the spirit of the departed person. This is known as the use of *mahājāla*, great trap, for capturing the desired spirit from within the vast space of the inner being clouded by the smoke (of ignorance) and yet the spirit concerned being made luminous (by the force of the net of rays emerging from the *mantra*). (25)

एतेनाच्छादनीयं व्रजति परवशं संमुखीनत्वमादौ।
पश्चादानीयते चेत्सकलमथ ततोऽप्यध्वमध्याद्यथेष्टम् ।
आकृष्टावुद्धृतौ वा मृतजनविषये कर्षणीयेऽथ जीवे ।
योगः श्रीशंभुनाथागमपरिगमितो जालनामा मयोक्तः ।।२६।।

Through the application of this device of the great trap the desired spirit is brought face to face before the teacher initially per force followed by its attraction from within the entire path as desired. As regards the technique of attraction and weaning out the spirit of the dead, it was taught to me by my revered teacher Śambhunātha. (26)

चिरविघटिते सेनायुग्मे यथामिलिते पुन-
र्हयगजनरं स्वां स्वां जातिं रसादभिधावति।
करणपवनैर्नाडीचक्रैस्तथैव समागतै-

निजनिजरसादेकीभाव्यं स्वजालवशीकृतैः ।।२७।।

As a troop of armies having being disbanded long before and on being recalled, horses, elephants and soldiers of those of their respective regiments meet with one another filled with joy, even so waves of *prāṇas* flowing from within their respective channels primarily and secondarily meet together on account of having been captured in the trap. (27)

महाजालसमाकृष्टो जीवो विज्ञानशालिना।
स्वःप्रेततिर्यङ्निरयांस्तदैवैष विमुञ्चति ।।२८।।
तज्ज्ञानमन्त्रयोगाप्तः पुरुषश्चैष कृत्रिमम् ।
योगीव साध्यहृदयात्तदा तादात्म्यमुज्झति ।।२९।।

Just as being attracted by the wise teacher through the use of the great trap the spirit of the dead discards the impressions of the body from which it had departed, be it that of an animal or bird, etc., and returns to its prior yogic one, even so does the spirit of the dead concerned comes to the trap under the effect of the *mantra*. (28-29)

स्थावरादिदशाश्चित्रास्तत्सलोकसमीपताः।
त्यजेच्चेति न चित्रं स एवं यः कर्मणापि वा ।।३०।।

There is nothing surprising in the abandonment of beings of their respective states, irrespective of the same being that of mobile or immobile, etc. and their respective loci having been assumed by them as a result of their previous deeds. (30)

अधिकारिशरीरत्वान्मानुष्ये तु शरीरगः ।
न तदा मुच्यते देहाद्देहान्ते तु शिवं व्रजेत् ।।३१।।

The human body is authorised for redemption. Having assumed it, the spirit does not like to depart from it. Following its departure from the body, however, it has the prospect of going to Śiva. (31)

तस्मिन्देहे तु काप्यस्य जायते शाङ्करी परा ।

भक्तिरूहाच्च विज्ञानादाचार्याद्वाप्यसेवितात् ।।३२।।

In this body is born some kind of transcendental attraction towards Śiva in the form of devotion, reasoning, wisdom and insight of the teacher even without having been served. (32)

तद्देहसंस्थितोऽप्येष जीवो जालबलादिमम् ।
दार्भादिदेहं व्याप्नोति स्वाधिष्ठित्याप्यचेतयन् ।।३३।।

(Supposing the initiation in absentia turning to be that of a living person, the problem arises concerning the possibility of his getting embodied in his similitude in the circle. In response to this question what Abhinava states is as follows:) In spite of continuing to remain in his actual body, the spirit of the person concerned has the possibility of embodying the similitude of himself in the circle made of *kuśa*, etc. unconsciously drawn by the force of the net of the *mantra*. (33)

योगमन्त्रक्रियाज्ञानभूयोबलवशात्पुनः ।
मनुष्यदेहमप्येष तदैवाशु विमुञ्चति ।।३४।।
सुप्तकल्पोऽप्यदेहोऽपि यो जीवः सोऽपि जालतः ।
आकृष्टो दार्भमायाति देहं फलमयं च वा ।।३५।।

It is also possible that while on one hand his initiation is getting conducted through the use of yoga, *mantra*, performance of the rite, and application of the relevant wisdom of redemption, on the other he may happen to leave quickly his body itself. In such a situation even though almost asleep and bereft of body, under the attraction of the trap his spirit comes to the body of the *kuśa* which makes him avail of the result of the initiation also. (34-35)

जातीफलादि यत्किंचित्तेन वा देहकल्पना।
अन्तर्बहिर्द्वयौचित्यात्तदत्रोत्कृष्टमुच्यते ।।३६।।

As regards the representative body in the circle, it can be made of the *jātīphala* (nutmeg), etc. as per the choice of the teacher. On account of its appropriateness internally as well as externally, it would be supposed to be the best. (36)

ततो जालक्रमानीतः स जीवः सुप्तवत्स्थितः ।
मनोविशिष्टदेहादिसामग्रीप्राप्त्यभावतः ।।३७।।
न स्पन्दते न जानाति न वक्ति न किलेच्छति।
तादृशस्यैव संस्कारान् सर्वान् प्राग्वत्प्रकल्पयेत् ।।३८।।

Being captured and brought through the trap, the spirit concerned remains almost asleep due to lack of body, senses and *manas*. It neither moves, nor knows, nor speaks, nor has any wish. Therefore, the teacher needs to assume all these actions in him in keeping with his such responses made earlier and design the rites accordingly. (37-38)

निर्बीजदीक्षायोगेन सर्वं कृत्वा पुरोदितम् ।
विधिं योजनिकां पूर्णाहुत्या साकं क्षिपेच्च तम् ।।३९।।
दार्भादिदेहे मन्त्राग्नावर्पिते पूर्णया सह।
मुक्तपाशः शिवं याति पुनरावृत्तिवर्जितः ।।४०।।

By way of offering to him the seedless initiation, the teacher should perform all the rites as stated already. He needs to offer to fire the unitarian oblation along with the symbolic body made of *kuśa*, etc. Being offered to fire in this symbolic form, he gets redeemed from bondage and reaches Śiva not to return. (39-40)

सप्रत्यया त्वियं यत्र स्पन्दते दर्भजा तनुः ।
तत्र प्राणमनोमन्त्रार्पणयोगात्तथा भवेत् ।।४१।।
साभ्यासस्य तदप्युक्तं बलाश्वासि न तत्कृते ।

That initiation is consolatory in which the symbolic figure made of *kuśa* shows some sort of movement in it. This is due to the effect of the imposition of *prāṇa* and *manas* on it by means of application of the *mantra*. This happens due to the person concerned having been active for attainment of Śiva-hood or owing to the effect of the initiator himself. (41-42a)

मृतोद्धारोदितैरेव यथासम्भूति हेतुभिः ।।४२।।
जीवत्परोक्षदीक्षापि कार्या निर्बीजिका तु सा।
तस्यां दर्भाकृतिप्रायकल्पने जालयोगतः ।।४३।।

सङ्कल्पमात्रेणाकर्षो जीवस्य मृतिभीतितः ।
शिष्टं प्राग्वत्कुशाद्युत्थाकारविप्लोषवर्जितम् ॥४४॥

Kindred to this kind of initiation known as salvationary of the dead, is salvationary of the living which possibly is seedless. In it also the representative figure is made of *kuśa* and the great trap of *mantra* is used with due quantum of will to trap him as if his soul had departed. What is not to be done here is the offering of the symbolic figure to fire. (42b-44)

पारिमित्यादनैश्वर्यात्साध्ये नियतियन्त्रणात् ।
जालाकृष्टिर्विनाभ्यासं रागद्वेषान्न जायते ॥४५॥

The teacher is liable to fail in trapping the spirit of the dead by means of the net of the *mantra* due to limitations of his efficiency for the task, lack in his spiritual elevation, occupancy of the covering (*kañcūka*) in his inner being and the effect of either attachment or detachment towards the person whose soul is intended to be captured. (45)

परोक्ष एवातुल्याभिर्दीक्षाभिर्यदि दीक्षितः ।
तत्रोत्तरं स्याद्बलवत्संस्काराय त्वधस्तनम् ॥४६॥

If initiation in absentia were to be accomplished at several places of one and the same person at different levels, the higher would prevail over lower ones and turn effective while the lesser one would serve as a means to it. (46)

भुक्तियोजनिकायां तु भूयोभिर्गुरुभिस्तथा।
कृतायां भोगवैचित्र्यं हेतुवैचित्र्ययोगतः ॥४७॥

If the object of initiation were to be enjoyment accomplished at several places by different teachers of one and the same School, the result would be a variety of enjoyments having the possibility of being made available to the person concerned. (47)

परोक्षदीक्षणे मायोत्तीर्णे भोगाय योजयेत् ।
भोगानीप्सा दुर्लभा हि सती वा भोगहानये ॥४८॥

If the person to be initiated in absentia would have spiritually risen above allurement (*māyā*) of all kinds, and yet were initiated for enjoyment, the effect of enjoyment would get annulled as detachment from enjoyment is a rare virtue (and hence more powerful). (48)

उक्तं हि स्वान्यसंवित्त्योः स्वसंविद्बलवत्तरा ।
बाधकत्वे बाधिकासौ साम्यौदासीन्ययोस्तथा ॥४९॥

In any confrontation between one's own level of consciousness and anyone else's (including the teacher's), it is one's own consciousness which proves more powerful. In case of teacher's consciousness being inclined towards enjoyment and the disciple's towards redemption, it is the disciple's which overpowers the teacher's. (49)

श्रीमान् धर्मशिवोऽप्याह पारोक्ष्यां कर्मपद्धतौ ।
परोक्षदीक्षणे सम्यक् पूर्णाहुतिविधौ यदि॥५०॥
अग्निश्चिटिचिटाशब्दं सधूमं प्रतिमुञ्चति ।
धत्ते नीलाम्बुदच्छायां मुहुर्ज्वलति शाम्यति ॥५१॥
विस्तरो घोररूपश्च महीं धावति चाप्यधः।
ध्वांक्षाद्यश्रव्यशब्दो वा तदा तं लक्षयेद्गुरुः ॥५२॥
ब्रह्महत्यादिभिः पापैस्तत्सङ्गैश्चोपपातकैः ।
तदा तस्य न कर्तव्या दीक्षास्मिन्नकृते विधौ ॥५३॥

Ācārya Dharmaśiva has observed as follows regarding the action in the fire at the time of initiation in absentia: "While making the final offering to fire in course of initiation in absentia if the fire produces the sound *ciṭ ciṭ* along with smoke, makes the appearance of the casting of blue cloud, burns and subsides momentarily, spreads its flame all around and moves downward or produces the sound like the noise of a crow, the teacher should mark it carefully. The candidate might have done any such heinous crime as murder of a *brāhmaṇa* and the like and, therefore, the rite of initiation should be stopped." (50-53)

नवात्मा फट्पुटान्तःस्थः पुनः पञ्चफडन्वितः ।
अमुकस्येति पापानि दहाम्यनु फडष्टकम् ॥५४॥

इति साहस्त्रिको होमः कर्तव्यस्तिलतण्डुलैः ।
अन्ते पूर्णा च दातव्या ततोऽस्मै दीक्षया गुरुः ।।५५।।
परयोजनपर्यन्तं कुर्यात्तत्त्वविशोधनम्।

Then the teacher needs to assume the role of Śiva Himself in His nine forms (namely, *niṣkala*, *sakala*, *māyā-tritaya*, *kālaniyati*, *rāga*, *pradhāna*, *buddhi*, *vidyā* and *pārthiva*) and having placed himself between *phaṭ* and *puṭ* along with five *phaṭ* sounds of *mantra* should pronounce "I am burning the crimes of the disciple of so and so name", needs to end in eight *phaṭ mantras* with the climax in the offering of one thousand oblations of *tila* and rice followed by the final offering. Through this performance the disciple is supposed to have got rid of his entire blemish and been made worthy of being associated with the Transcendent. (54-56a)

प्रत्यक्षेऽपि स्थितस्याणोः पापिनो भगवन्मयीम् ।।५६।।
शक्तिं प्राप्तवतो ज्येष्ठामेवमेव विधिं चरेत्।

This best kind of rite is applicable to candidates present physically also who have obtained the force of the Divine. (56b-57a)

यदि वा दैशिकः सम्यङ् न दीप्तस्तस्य तत्पुरा ।।५७।।
प्रायश्चित्तैस्तथा दानैः प्राणायामैश्च शोधनम् ।
कृत्वा विधिमिमां चापि दीक्षां कुर्यादशङ्कितः ।।५८।।
सर्वथा वर्तमानोऽपि तत्त्वविन्मोचयेत्पशून् ।
इच्छयैव शिवः साक्षात्तस्मात्तं पूजयेत्सदा ।।५९।।

In case of the initiator himself not being so brilliant, he needs to be so by means of atonements, gifts on his behalf and practice of breath-control prior to performance of this rite without any doubt. Being thus purified and christened in his awareness he may bring liberation to individuals through his actual presence in this form as Śiva deserving always worship as such. (57b-59)

शाठ्यं तत्र न कार्यं च तत्कृत्वाधो व्रजेच्छिशुः ।
न पुनः कीर्तयेत्तस्य पापं कीर्तयिता व्रजेत् ।।६०।।

निरयं वर्जयेत्तस्मादिति दीक्षोत्तरे विधिः ।
एषा परोक्षदीक्षा द्विधोदिता जीवदितरभेदेन ॥६१॥

Following his initiation, the disciple should not do anything objectionable including condemnation of the teacher. Having done so, he has the danger of going down to hell. This has the potentiality of making one escape the danger of going to hell. Thus has been recounted the rite of initiation in both its forms, relating to living as well as dead. (60-61)

CHAPTER - 22

Initiation in Raising the Emblem of Śiva (Liṅgoddharaṇa Dīkṣā)

लिङ्गोद्धाराख्यामथ वच्मः शिवशासनैकनिर्दिष्टाम् ॥१॥

Now I am going to speak about initiation in raising the emblem (*liṅga*) of Śiva. (1)

उक्तं श्रीमालिनीतन्त्रे किल पार्थिवधारणाम् ।
उक्त्वा यो योजितो यत्र स तस्मान्न निवर्तते ॥२॥

It has been stated in the *Mālinīvijayottara Tantra* that one who has been taught this earthly meditation, does not turn back from it. (2)

योग्यतावशसंजाता यस्य यत्रैव शासना।
स तत्रैव नियोक्तव्यो दीक्षाकाले ततस्त्वसौ ॥३॥
फलं सर्वं समासाद्य शिवे युक्तोऽपवृज्यते ।
अयुक्तोऽप्यूर्ध्वसंशुद्धिं संप्राप्य भुवनेशतः ॥४॥

One needs to be encouraged to follow the same practice at the time of initiation which he may be capable of in keeping with his capability. As regards the devotion to Śiva, following this line of practice, the devotee gets fulfilled in all his aspirations and by becoming redeemed of all his vices and being thus

purged of them, the aspirant attains purity by the grace of Śiva, even though not exclusively devoted to Him. (3-4)

शुद्धः शिवत्वमायाति दग्धसंसारबन्धनः।
उक्त्वा पुंधारणां चोक्तमेतद्वैदान्तिकं मया ॥५॥

Being purged of his ills, he attains Śiva-hood having got burnt all the bonds keeping him tied to the world. Having talked of meditation on the *Puruṣa*, herein is explained by me the Vedāntic mode of meditation. (5)

कपिलाय पुरा प्रोक्तं प्रथमे पटले तथा।
अनेन क्रमयोगेन संप्राप्तः परमं पदम् ॥६॥
न भूयः पशुतामेति शुद्धे स्वात्मनि तिष्ठति।

I have talked about it to Kapila in the first Chapter of the (*Siddhayogīśvarī Tantra*) by means of which he attained the status of the Supreme and does not descend to animality any more, remaining fulfilled within himself. (6-7a)

अतो हि ध्वन्यतेऽर्थोऽयं शिवतत्त्वाधरेष्वपि ॥७॥
तत्त्वेषु योजितस्यास्ति पुनरुद्धरणीयता।
समस्तशास्त्रकथितवस्तुवैविक्त्यदायिनः ॥८॥
शिवागमस्य सर्वेभ्योऽप्यागमेभ्यो विशिष्टता।
शिवज्ञानेन च विना भूयोऽपि पशुतोद्भवः ॥९॥

It is suggested by this statement that there is the possibility of redemption of those even who have remained committed to lesser ways until now. This is the speciality of Śaivism over and above all other *Śāstras* that except for knowledge of Śiva there is the danger of reverting to the animal nature. (7b-9)

क्रमश्च शक्तिसंपातो महलानिर्यियासुता।
दीक्षा बोधो हेयहानिरुपादेयलयात्मता ॥१०॥
भोग्यत्वपाशवत्यागः पतिकर्तृत्वसंक्षयः ।
स्वात्मस्थितिश्चेत्येवं हि दर्शनान्तरसंस्थिते:॥११॥
प्रोक्तमुद्धरणीयत्वं शिवशक्तीरितस्य हि।

Following are the steps of emergence from lower positions of other philosophical standpoints for attainment of Śiva-hood under the inspiration of Śiva and the Śakti: descent of grace, getting purged of blemishes, willingness to approach the teacher, getting initiated, awareness of the higher ranges of the reality, getting rid of what needs to be abandoned, coming to the wave-length of what is aspired for, getting relieved of the desire for enjoyment and animality, relinquishment of ownership and doership and restoration to self-hood. (10-12a)

अथ वैष्णवबौद्धादितन्त्रान्ताधरवर्तिनाम् ॥१२॥
यदा शिवार्करश्म्योघैर्विकासि हृदयाम्बुजम् ।
लिङ्गोद्धृतिस्तदा पूर्वं दीक्षाकर्म ततः परम् ॥१३॥
प्राग्लिङ्गान्तरसंस्थोऽपि दीक्षातः शिवतां व्रजेत् ।

Anyone from amongst those also has the possibility of being uplifted to the status of Śiva who until now had been lying on the lower steps of Vaiṣṇavism, Buddhism, etc. by virtue of touch of Śiva's sun-like rays making his heart-lotus bloom. Consequently, the compressed sense of his Self as represented by the emblem (*liṅga*), moves upward following by his initiation to Śaivism. (12b-14a)

तत्रोपवास्य तं चान्यदिने साधारमन्त्रतः ॥१४॥
स्थण्डिले पूजयित्वेशं श्रावयेत्तस्य वर्तनीम् ।
एष प्रागभवल्लिङ्गी चोदितस्त्वधुना त्वया ॥१५॥
प्रसन्नेन तदेतस्मै कुरु सम्यगनुग्रहम् ।
स्वलिङ्गत्यागशङ्कोत्थं प्रायश्चित्तं च मास्य भूत् ॥१६॥
अचिरात्त्वन्मयीभूय भोगं मोक्षं प्रपद्यताम् ।

Beginning with making him to keep fast on the first day, the next day following the worship of the ground with recitation of the usual *mantra,* prayer needs to be made to Śiva for his sake as follows: "This aspirant had previously been pursuing another line of approach to the Reality. Now, under your stimulation (he wishes to take resort to you). Kindly be compassionate to him as a result of which he may not have to atone for the mistake of desertion of the School and soon may become one with you getting granted to him the state of enjoyment or liberation as per his worth." (14b-17a)

एवमस्त्वित्यथाज्ञां च गृहीत्वा व्रतमस्य तत् ॥१७॥
अपास्याम्भसि निक्षिप्य स्नपयेदनुरूपतः ।
स्नातं संप्रोक्षयेदर्घपात्राम्भोभिरनन्तरम् ॥१८॥
पञ्चगव्यं दन्तकाष्ठं ततस्तस्मै समर्पयेत् ।
ततस्तं बद्धनेत्रं च प्रवेश्य प्रणिपातयेत् ॥१९॥

Having obtained the permission of Śiva, he should be made to bathe himself in keeping with the tradition followed by being drenched with the sacred water. After this, he should be given *pañcagavaya* (five products of cow) and the tooth-stick. Then with his eyes closed he should be led to the ground of worship and made to bow before the Deity. (17b-19)

प्रणवो मातृका माया व्योमव्यापी षडक्षरः ।
बहुरूपोऽथ नेत्राख्यः सप्त साधारणा अमी ॥२०॥
तेषां मध्यादेकतमं मन्त्रमस्मै समर्पयेत् ।
सोऽप्यहोरात्रमेवैनं जपेदल्पभुगप्यभुक् ॥२१॥

Praṇava (*Om*), *mātṛkā* (*hrīṁ akṣa hrīṁ*), *māyā* (*auṁ*), *vyomavyāpī* (*yaṁ*), *ṣaḍakṣara* (*krīṁ hsauṁ hsauṁ*), *bahurūpa* (*shauḥ hsau*ḥ) and *netra* (*om hrauṁ jvālā ṅ*) are seven well-known *mantras*. Out of these seven ones, anyone should be offered to the disciple to be muttered day and night on that day, taking food in small quantity or even keeping fast for that duration. (20-21)

मन्त्रमस्मै समर्प्याथ साधारविधिसंस्कृते ।
वह्नौ पर्पिततन्मन्त्रे व्रतशुद्धिं समाचरेत् ॥२२॥

After offering the *mantra* of his choice to the disciple, the teacher needs to purify the rite of offering in keeping with the common practice and also after having purified it in the fire he should purify the resolve of the disciple himself. (22)

पूजितेनैव मन्त्रेण कृत्वा नामास्य संपुटम् ।
प्रायश्चित्तं शोधयामि फट्स्वाहेत्यूहयोगतः ॥२३॥

Associating the name of the disciple with the purified *mantra*, the teacher should pronounce as follows: *krīṁ* (name of the disciple) *hrīṁ prāyaścittam śodhayāmi phaṭ svāhā* (I am purifying the entire rite). (23)

शतं सहस्रं वा हुत्वा पुनः पूर्णाहुतिं तथा ।
प्रयोगाद्वौषडन्तां च क्षिप्त्वाहूय व्रतेश्वरम् ।।२४।।
तारो व्रतेश्वरायेति नमश्चेत्येनमर्चयेत् ।
श्रावयेच्च त्वया नास्य कार्यं किंचिच्छिवाज्ञया ।।२५।।

After making one hundred (and eight) or one thousand (eight) oblations to fire including the final one ending with word *vauṣaṭ* the teacher should invoke the deity of the rite in the following words: "*Om vrāteśvarāya namaḥ* (I pay my obeisance to you, the deity of the rite). This is being done by me under the permission of Śiva. You are the witness to this performance and to see that there does not arise any obstruction in his path." (24-25)

ततो व्रतेश्वरस्तर्प्यः स्वाहान्तेन ततश्च सः ।
क्षमयित्वा विसृज्यः स्यात्ततोऽग्नेश्च विसर्जनम् ।।२६।।
तच्छ्रावणं च देवाय क्षमस्वेति विसर्जनम् ।

This is to be followed by satiation of the deity of the rite ending with the word *svāhā* and excuse. At the time of sending him back should be uttered the words of excusal: "O Lord, excuse me for sending you back." (26-27a)

ततस्तृतीयदिवसे प्राग्वत्सर्वो विधिः स्मृतः ।।२७।।
अधिवासादिकः स्वेष्टदीक्षाकर्मावसानकः।

Then on the third day besides performing all the rites of previous days, such as offering of oblation to fire, worship and satiation of deities concerned the disciple needs to continue to live in the proximity of the teacher and receive the *mantra* of his choice. (27b-28a)

प्राग्लिङ्गिनां मोक्षदीक्षा साधिकारविवर्जिता ।।२८।।
साधकाचार्यतामार्गे न योग्यास्ते पुनर्भुवः ।
पुनर्भुवोऽपि ज्ञानेद्धा भवन्ति गुरुतास्पदम् ।।२९।।
मोक्षायैव न भोगाय भोगायाप्यभ्युपायतः ।
इत्युक्तवान्स्वपद्धत्यामीशानशिवदैशिकः ।।३०।।
श्रीदेव्यायामलीयोक्तितत्त्वसम्यक्प्रवेदकः ।

Initiation of converts remains shorn of the right of initiation to disciples. However, if they prove to have been purified by knowledge, they are considered as worthy of this status also not only for redemption but also for enjoyment via application of certain means. This has been stated by Īśāna Śivadaiśika who was conversant with the views of the Lord as expressed in His conjugal form. (28b-31a)

गुर्वन्तस्याप्यधोदृष्टिशायिनः संस्क्रियामिमाम् ॥३१॥
कृत्वा रहस्यं कथयेन्नान्यथा कामिके किल।

In the *Kāmika Śāstra* it has been stated that the disciple who dwells in the proximity of his teacher, keeps his eyes downward in the latter's presence and sleeps on the ground as compared to him and performs all the rites as directed by him, deserves to profess the secret of this School not otherwise. (31b-32a)

अन्यतन्त्राभिषिक्तेऽपि रहस्यं न प्रकाशयेत् ॥३२॥
स्वतन्त्रस्थोऽपि गुर्वन्तो गुरुमज्ञमुपाश्रितः ।
तत्र पश्चादनाश्वस्तस्तत्रापि विधिमाचरेत् ॥३३॥

This restriction needs to be followed particularly in the case of such a candidate who had been following previously another School of thought and had taken resort to a teacher who himself was not so knowledgeable. He should be given initiation only after being confident of his receptivity (to this higher class of discipline). (32b-33)

अज्ञाचार्यमुखायातं निर्वीर्यं मन्त्रमेव यत् ।
जप्तवान्स गुरुश्चात्र नाधिकार्युक्तदूषणात् ॥३४॥
ततोऽस्य शुद्धिं प्राक्कृत्वा ततो दीक्षां समाचरेत् ।

Since the *mantra* he had been muttering during the entire period of his stay in the proximity of that ignorant teacher was ineffective basically, the teacher himself needs to be blamed in this case and by no means the candidate. Therefore, the candidate needs to be purged of all his previous impressions before being initiated. (34-35a)

अधोदर्शनसंस्थेन गुरुणा दीक्षितः पुरा ॥३५॥
तीव्रशक्तिवशात्पश्चाद्यदा गच्छेत्स सद्गुरुम्।

तदाप्यस्य शिशोरेवं शुद्धिं कृत्वा स सद्गुरुः ।।३६।।
दीक्षादिकर्म निखिलं कुर्यादुक्तविधानतः ।

In the case of a candidate having been initiated previously by a teacher of any lower class of School of thought and if happening to approach to any teacher of Śaivism out of his aspiration for an effective way out, the true teacher concerned needs to purge him of all his previous impressions before accepting him for initiation as per the procedure detailed above. (35b-37a)

प्राप्तोऽपि सद्गुरुर्योग्यभावमस्य न वेत्ति चेत् ।।३७।।
विज्ञानदाने तच्छिष्यो योग्यतां दर्शयेन्निजाम् ।
सर्वथा त्वब्रुवन्नेष ब्रुवाणो वा विपर्ययम् ।।३८।।
अज्ञो वस्तुत एवेति तत्त्यक्त्वेत्थं विधिं चरेत् ।

Having approached the genuine teacher it is imperative for the disciple to display his worth before him particularly at the time of reception of the wisdom. If he does not respond properly or responds adversely, the teacher needs to reject hin considering him as actually ignorant and do as follows. (37b-39a)

न तिरोभावशङ्कात्र कर्तव्या बुद्धिशालिना ।।३९।।
अधःस्पृक्त्वं तिरोभूतिर्नोर्ध्वोपायविवेचनम् ।

In this rejection, if the candidate is wise, he should not inculcate any doubt of it. Real rejection is that which leads to downfall and not that which results in deliberation on the higher course.(39b-40a)

सिद्धान्ते दीक्षितास्तन्त्रे दशाष्टादशभेदिनि ।।४०।।
भैरवीये चतुःषष्टौ तान्पशून्दीक्षयेत्त्रिके।
सिद्धवीरावलीसारे भैरवीये कुलेऽपि च ।।४१।।
पञ्चदीक्षाक्रमोपात्ता दीक्षानुत्तरसंज्ञिता ।
तेन सर्वोऽधरस्थोऽपि लिङ्गोद्धृत्यानुगृह्यते ।।४२।।

Those who have been initiated in the *Siddhānta* School in its eighteen varieties have left it in favour of that of the *Bhairava* School in its sixty-four varieties. Such inviduals need to be initiated under the Trika system. It has been recorded

in the *Siddhavīrāvalī Śāstra* how initiation of five-fold is the best. This is how a disciple placed on the lowest ladder (of learning) may get entry into the highest school of *liṅgoddhāra*. (40b-42)

योऽपि हृत्स्थमहेशानचोदनातः सुविस्तृतम् ।
शास्त्रज्ञानं समन्विच्छेत्सोऽपि यायाद्बहून्गुरून् ।।४३।।
तद्दीक्षाश्चापि गृह्णीयादभिषेचनपश्चिमाः ।
ज्ञानोपोद्वलिकास्ता हि तत्तज्ज्ञानवता कृताः ।।४४।।

That disciple also needs to approach several teachers, who has been stimulated by the Lord seated in his heart to acquire as much knowledge as possible in regard to *Śāstras*. He should receive initiations up to the ceremonial bath from them by virtue of which he may become as much knowledgeable as possible culminating in wisdom. (43-44)

उक्तं च श्रीमते शास्त्रे तत्र तत्र च भूयसा।
आमोदार्थी यथा भृङ्गः पुष्पात्पुष्पान्तरं व्रजेत् ।।४५।।

It has been observed in the *Śrīmat Śāstra* at several places abundantly that as a black bee (hornet) moves from flower to flower for the sake of smell (or nectar), even so the disciple under the aspiration for knowledge needs to move from one teacher to another. (45)

विज्ञानार्थी तथा शिष्यो गुरोर्गुर्वन्तरं त्विति।
गुरूणां भूयसां मध्ये यतो विज्ञानमुत्तमम् ।।४६।।
प्राप्तं सोऽस्य गुरुर्दीक्षा नात्र मुख्या हि संविदि।

(As a matter of justification for this kind of transgression of faithfulness towards a particular teacher) is the point that in receiving initiation from several teachers, it is the true and profound knowledge he gets transmitted to him which serves as the teacher and real form of initiation. (46-47a)

सर्वज्ञाननिधानं तु गुरुं संप्राप्य सुस्थितः ।।४७।।

तमेवाराराधयेद्धीमांस्तत्तज्जिज्ञासनोन्मुखः ।
इति दीक्षाविधिः प्रोक्तो लिङ्गोद्धरणपश्चिमः ॥४८॥

Having received the real stock of knowledge, the wise disciple needs to honour it as his teacher by moving from teacher to teacher under the motivation of acquisition of it. This is the statement of reaching the end of discussion on *liṅgoddhāraṇa dīkṣā*. (47b-48)

CHAPTER - 23

Rite of Sacred Bath

अथाभिषेकस्य विधिः कथ्यते पारमेश्वरः ।।१।।

Now is going to be expounded the system of bath under this School of Śaivism. (1)

यैषा पुत्रकदीक्षोक्ता गुरुसाधकयोरपि।
सैवाधिकारिणी भोग्यतत्त्वयुक्तिमती क्रमात् ।।२।।
स्वभ्यस्तज्ञानिनं सन्तं बुभूषुमथ भाविनम् ।
योग्यं ज्ञात्वा स्वाधिकारं गुरुस्तस्मै समर्पयेत् ।।३।।

Whatever has already been stated in the context of initiation of the child disciple as well as concerning the teacher, the same is the precondition of taking the final bath in regard to both the ends, that is, enjoyment and liberation in keeping with the order between the teacher and the taught. The teacher needs to transmit his authority to the disciple having found him capable of discharging his duty on all these three grounds, namely, possession of the entire stock of knowledge transmitted to him which had been in his own practice, willing to practise the same in his life and the possibility of furtherance on it. (2-3)

यो नैवं वेद नैवासावभिषिक्तोऽपि दैशिकः ।
समय्यादिक्रमेणेति श्रीमत्कामिक उच्यते ।।४।।

One, who is not found worthy on all these three grounds, cannot be accorded the entitlement of initiation over and above that of *samayin* as has been stated by the *Kāmika Śāstra*, even though having taken the final bath. (4)

यो न वेदाध्वसन्धानं षोढा बाह्यान्तरस्थितम् ।
स गुरुर्मोचयेन्नेति सिद्धयोगीश्वरीमते ॥५॥

The teacher who does not know how to track along with the six paths inner and outer, he cannot redeem the disciple from the clutches of the world. This is what the *Siddhayogiśvarī Tantra* has observed. (5)

सर्वलक्षणहीनोऽपि ज्ञानवान् गुरुरिष्यते ।
ज्ञानप्राधान्यमेवोक्तमिति श्रीकचभार्गवे ॥६॥

According to *Kacabhārgava Tantra*, knowledgeability is the main criterion of a teacher irrespective of lacking in other attributes. (6)

पदवाक्यप्रमाणज्ञः शिवभक्त्येकतत्परः।
समस्तशिवशास्त्रार्थबोद्धा कारुणिको गुरुः ॥७॥

(In view of Abhinavagupta) the teacher needs to be learned in the formation and meaning of words, sentences, validity of statements, aware of the sense of all the methodical texts on Śaivism besides being compassionate (towards disciples). (7)

न स्वयंभूस्तस्य चोक्तं लक्षणं परमेशिना ।
अभक्तो जीवितधिया कुर्वन्नीशानधिष्ठितः ॥८॥
पशवात्मना स्वयंभूष्णुर्नाधिकारी च कुत्रचित् ।
भस्माङ्कुरो व्रतिसुतो दुःशीलातनयस्तथा ॥९॥
कुण्डो गोलश्च ते दुष्टा उक्तं देव्याख्ययामले।
पुनर्भूश्चान्यलिङ्गो यः पुनः शैवे प्रतिष्ठितः ॥१०॥

According to the *Devīyāmala Tantra* as instructed by Lord Śiva, such a person does not deserve to be honoured as a teacher who has declared himself as a teacher, lacking in devotion to Śiva and yet for the sake of earning his livelihood

has appointed himself as a teacher of Śaivism with all the instincts of animality dominating in his thoughts and behaviour. On account of besmearing ash to his body or on account of having been born of a Śaivite in spite of being a sheer storehouse of vices and practicing evil effect of *tantra* known as *kuṇḍa* and *gola*. He, too, does not deserve this title who shows himself off as a great Śaivite in spite of lacking in initiation in the practice of evolving the emblem of Śiva into Śiva Himself. (8-10)

श्रीपूर्वशास्त्रे न त्वेष नियमः कोऽपि चोदितः ।
यथार्थतत्त्वसंघज्ञस्तथा शिष्ये प्रकाशकः ॥११॥
यः पुनः सर्वतत्त्वानि वेत्तीत्यादि च लक्षणम्

In the *Mālinīvijayottara Tantra* there is no mention of any other requirement of the status of teacher except for the profound knowledge of the Reality in all its aspects which may enlighten the disciple. (11-12a)

योगचारे च यद्यत्र तन्त्रे चोदितमाचरेत् ॥१२॥
तथैव सिद्धये सेयमाज्ञेति किल वर्णितम् ।

It has been mentioned there in that text concerning the qualification of he teacher that he ought to be competent in practices of that yogic device by means of which the disciple may attain the state of fulfilment of his aspiration (be that enjoyment or liberation). (12b-13a)

यस्तु कर्मितयाचार्यस्तत्र काणादिवर्जनम् ॥१३॥
यतः कारकसामग्र्यात्कर्मणो नाधिकः क्वचित् ।
देव्या यामलशास्त्रे च काञ्च्यादिपरिवर्जनम् ॥१४॥
तद्दृष्टदोषात्क्रोधादेः सम्यक्ज्ञातर्यसौ कुतः ।

Being a teacher of Śaivism with all its practicability, one needs to remain away from the Schools of Kaṇāda and others of the kind who hold the view that the result depends not only on the combination of the means of action but on something else also than the means. As a matter of fact, besides the means, the result of action is found to be nothing anywhere. In the *Devīyāmala Śāstra* it has been stated that places like *Kāñci*, etc. need to be avoided for the practice of

Śaivism as in these places there is predominance of propensity like anger, etc. Where there is true knowledge, there is no place for anger, etc. (13b-15a)

गुरवस्तु स्वयंभ्वादि वर्ज्यं यद्यामलादिषु ॥१५॥
कर्म्यभिप्रायतः सर्वं तदिति व्याचचक्षिरे।

In texts like *Devīyāmala Śāstra*, teachers like those who are self-appointed need to be shunned. All such restriction are made on the ground of performance this is how the restrictions have been explained. (15b-16a)

अतो देशकुलाचारदेहलक्षणकल्पनाम् ॥१६॥
अनादृत्यैव संपूर्णज्ञानं कुर्याद्गुरुर्गुरुम् ।

Therefore, leaving apart consideration of province, family, tradition, and bodily features, one should give priority to the integrality of knowledge of the person going to be accepted as one's teacher. (16b-17a)

प्राग्वत्संपूज्य हुत्वा च श्रावयित्वा चिकीर्षितम् ॥१७॥
ततोऽभिषिञ्चेत्तं शिष्यं चतुःषष्ट्या ततः सकृत्।
तन्मन्त्ररसतोयेन पूर्वोक्तविधिना गुरुः ॥१८॥
विभवेन सुविस्तीर्णं ततस्तस्मै वदेत्स्वकम् ।
सर्वं कर्तव्यसारं यच्छास्त्राणां परमं रहः ॥१९॥
अनुग्राह्यास्त्वया शिष्याः शिवशक्तिप्रचोदिताः ।

As explained already, the disciple should offer oblation to fire and communicate his aspiration to the teacher. This is to be followed by the teacher bathing the disciple with water enforced by *mantra* and contained in sixty-four vessels altogether as stated already. After the bath, the teacher needs to explain to the disciple in detail whatever he has to do as the quintessence of the secret message of the *Śāstras* concerned ending with the idea that the disciple needs to be compassionate towards all his disciples in future supposing them to have come to him under the stimulation of Śiva and Śakti combined. (17b-20a)

उक्तं ज्ञानोत्तरे चैतद्ब्राह्मणाः क्षत्रियाः विशः ॥२०॥
नपुंसकाः स्त्रियः शूद्रा ये चान्येऽपि तदर्थिनः।

ते दीक्षायां न मीमांस्या ज्ञानकाले विचारयेत् ॥२१॥
ज्ञानमूलो गुरुः प्रोक्तः सप्तसत्रीं प्रवर्तयेत् ।

It has been observed in the *Jñānottara Tantra* that irrespective of the candidates being Brāhmaṇas, Kṣatriyas, Vaiśyas, invalids, women, Śūdras and anyone else of this kind having come to receive the initiation, needs not to be subjected to examination on the occasion of initiation but on that of the trial of knowledgeability. This is so because it is the teacher himself who serves as the basic source of knowledge and hence is responsible for conducting the seven-semestrial function. (20b-22a)

दीक्षा व्याख्या कृपा मैत्री शास्त्रचिन्ता शिवैकता ॥२२॥
अन्नादिदानमित्येतत्पालयेत्सप्तसत्रकम् ।
अभिषेकविधौ चास्मै करणीखटिकादिकम् ॥२३
सर्वोपकरणव्रातमर्पणीयं विपश्चिते ।
सोऽभिषिक्तो गुरुं पश्चाद्दक्षिणाभिः प्रपूजयेत् ॥२४॥

Initiation, explanation, reception of grace, friendship, discussion about the *Śāstras*, forging of oneness with Śiva and giving of food, etc., these are the items to be covered and observed in course of these seven semesters. As regards the procedure of bath, all necessary tools and objects such as that of digging, cot, etc., should be arranged by the teacher while the disciple following the ceremony of bath needs to honour the teacher with sacrificial gifts, etc. (22b-24)

ज्ञानहीनो गुरुः कर्मी स्वाधिकारं समर्प्य नो।
दीक्षाद्यधिकृतिं कुर्याद्विना तस्याज्ञया पुनः ॥२५॥
इत्येवं श्रावयेत्सोऽपि नमस्कृत्याभिनन्दयेत् ।

(Having surrendered all his rights to the disciple) the teacher who is conversant with only performance of rites and is not knowledgeable, virtually loses all his right to initiate any other disciple except only with the permission of his erstwhile disciple but at the same time the latter needs to remain bowing before him respectfully. (25-26a)

ततः प्रभृत्यसौ पूर्वो गुरुस्त्यक्ताधिकारकः ॥२६॥
यथेच्छं विचरेद् व्याख्यादीक्षादौ यन्त्रणोज्झितः।
कुर्वन्न बाध्यते यस्माद्दीपाद्दीपवदीदृशः ॥२७॥
सन्तानो नाधिकारस्य च्यवोऽकुर्वन्न बाध्यते ।
प्राक् च कुर्वन्विहन्येत सिद्धातन्त्रे तदुच्यते ॥२८॥

(If knowledgeable) he, after transferring his rights to the disciple should move freely being completely redeemed of his responsibility of explaining the doctrine and initiating people to it. However, if he continues to remain doing all this, there is no harm in it, in the same way as in lighting lamps with a particular one without the same getting any way diminished in its power of illumination. According to the statement of the *Siddhā Tantra* if he is not knowledgeable, he would suffer on account of offering initiation. (26b-28)

यथार्थमुपदेशं तु कुर्वन्नाचार्य उच्यते।
न चावज्ञा क्रियाकाले संसारोद्धरणं प्रति ॥२९॥
न दीक्षेत गुरुः शिष्यं तत्त्वयुक्तस्तु गर्वतः ।
योऽस्य स्यान्नरके वास इह च व्याधितो भवेत् ॥३०॥

It is on account of imparting right instruction to people including disciples that the teacher is called *Ācārya*. As such, he should not show any kind of negligence in the performance of his duty which is so important as to lead people to redemption from the burden of birth and death. Being knowledgeable, if any teacher were not to initiate anyone just out of his pride of knowledgeability, he would suffer the life of hell or at least has the risk of getting diseased. (29-30)

प्राप्ताभिषेकः स गुरुः षण्मासान्मन्त्रपद्धतिम् ।
सर्वां तन्त्रोदितां ध्यायेज्जपेच्च तन्मयत्वतः ॥३१॥
तदैव तन्मयीभूतस्तदा वीर्यमुपागतः ।
छिन्द्यात्पाशांस्ततो यत्नं कुर्यात्तन्मयतास्थितौ ॥३२॥

The newly initiated disciple, on the other hand, having taken his bath and been accorded the status of teacher, needs to become established in his effective use of the *mantra* imparted to him within six months through meditation and

muttering of it attentively. It is due to meditation, muttering of it that it would gain force and would have the possibility of breaking the fetter. Therefore, it is imperative for him to try to pay due attention to this point. (31-32)

हृच्चक्रादुत्थिता सूक्ष्मा शशिस्फटिकसंनिभा।
लेखाकारा नादरूपा प्रशान्ता चक्रपङ्क्तिगा ।।३३
द्वादशान्ते निरूढा सा सौषुम्ने त्रिपथान्तरे ।
तत्र हृच्चक्रमापूर्य जपेन्मन्त्रं ज्वलत्प्रभम् ।।३४।।
चक्षुर्लोमादिरन्ध्रौघवहज्ज्वालौर्वसंनिभम् ।
यावच्छान्तशिखाकीर्णं विश्वाज्यप्रविलापकम् ।।३५।।
तदाज्यधारासंतृप्तमानाभिकुहरान्तरम् ।
एवं मन्त्रा मोक्षदाः स्युर्दीप्ता बुद्धाः सुनिर्मलाः ।।३६।।

The subtle force of life, *prāṇa* (known as *kuṇḍalinī* having emerged from the *mūlādhāra cakra*) takes a stop on the navel (as the lower form of *hṛt*, heart) and restarts from it in the form of a streak of light as luminous as the lunar orb and as much pleasing in look and as transparent as a crystal and pleasingly sonant moves upward along the series of *cakras* (namely, *anāhata*, *viśuddha*, *ājñā*, *bindu*, *ardha-candra*, *nirodhinī*, *nāda*, *nādānta*, *śakti* and *vyāpinī*) until it reaches the *sahasrāra* which is known as *dvādaśānta*. Here it enters into the starting point of the three channels of the life-force (known as *iḍā*, *piṅgalā* and *suṣumnā*). Having filled up that highest centre of heart with concentration of consciousness, the aspirant needs to contemplate on the essence of the *mantra* luminous as a flame of the subterranean fire manifesting itself via eyes, apertures of body including hair all over the body. This flame spreading from the navel up to the crest has been consuming the stuff of life with the help of life-breaths (*prāṇa* and *apāna*) serving as oblation of clarified butter. It is via meditation on this sacrificial function being carried out by Nature in the cave of his inner being that the disciple needs to mutter the *mantras* (inaudibly) so that they can be enflamed, ripened, purified and become effective in yielding the fruit of liberation. (33-36)

मूलकन्दनभोनाभिहृत्कण्ठालिकतालुगम् ।
अर्धेन्दुरोधिकानादतदन्तव्यापिशक्तिगम् ।।३७।।
समनोन्मनशुद्धात्मपरचक्रसमाश्रितम् ।

यत्र यत्र जपेच्चक्रे समस्तव्यस्तभेदनात् ॥३८॥
तत्र तत्र महामन्त्र इति देव्याख्ययामले ।

The *Deviyāmala Tantra* has pointed out that the *mantra* concerned gets transformed into the great *mantra* if muttered (inaudibly) along the route of the *cakras* known as *mūlādhāra*, *kanda*, navel, heart, throat, palate, half-moon, *rodhikā*, *nāda*, *nādānta*, *śakti*, *samanā*, *unmanā* and pure supernal *cakra*, no matter as a whole or in the form of its seed-syllable. (37-39a)

विद्याव्रतमिदं प्रोक्तं मन्त्रवीर्यप्रसिद्धये ॥३९॥
तच्च तादात्म्यमेवेति यदुक्तं स्पन्दशासने ।
तदाक्रम्य बलं मन्त्राः सर्वज्ञबलशालिनः ॥४०॥
प्रवर्तन्तेऽधिकाराय करणानीव देहिनाम् ।

The *Spanda Śāstra* characterises this kind of muttering as the vow of wisdom culminating in the mutterer's oneness with it and becoming effective in making the *mantra* getting materialised. Having gone through this process, *mantras* become omniscient and effective and as easily manageable as the organs of the body. (39b-41a)

कृतविद्याव्रतः पश्चाद्दीक्षाव्याख्यादि सर्वतः ॥४१॥
कुर्याद्योग्येषु शिष्येषु नायोग्येषु कदाचन ।

Following his passage through the vow of wisdom the teacher needs to teach the doctrine and initiate as disciples to it only those who deserve it and by no means to undeserving ones. (41b-42a)

रहस्ये योजयेद्विप्रं परीक्ष्यः विपरीततः ॥४२॥
आचाराच्छक्तिमप्येवं नान्यथेत्यूर्मिशासने ।

If the candidate of initiation be a follower of the Vedic tradition, he should be initiated only after making him pass through a practical examination contrary to his erstwhile practice concerning his amenability to the Śaiva system of discipline and not otherwise. This is the view of the *Ūrmi Śāstra*. (42b-43a)

नित्याद्यल्पाल्पकं कुर्याद्यदुक्तं ब्रह्मयामले ।।४३।।
चीर्णविद्याव्रत: सर्वं मनसा वा स्मरेत्प्रिये ।

According to the view of the *Brahma Yāmala Tantra*, the disciple needs to continue to remain practising regularly, no matter in the least measure, such ceremonies as worship of the *Nityās*. If he be such as has gone through the vow of wisdom, he may get accomplished in it by just bringing it to his memory, O Dear observes Śiva to Pārvatī. (43b-44a)

देहसंबन्धसंछन्नसार्वज्ञ्यो दम्भभाजनम् ।।४४।।
अविदन्दीक्षमाणोऽपि न दुष्येद्दैशिक: क्वचित् ।
ज्ञात्वा त्वयोग्यता नैनं दीक्षेत प्रत्यवायिताम् ।।४५।।

A candidate of initiation due to his knowledgeability remains unrecognised sometimes regarding his propensity of expanded egoism under the cover of his personality. The teacher needs to be careful in initiating such persons out of his ignorance about him. On becoming cognisant of it, the teacher should not accord initiation to such candidates as it is full of hazards. (44b-45)

बुद्ध्वा ज्ञाने शास्त्रसिद्धिगुरुत्वादौ च तं पुन: ।
भूय एव परीक्षेत तत्तदौचित्यशालिनम् ।।४६।।
तत्र तत्र नियुञ्जीत नतु जातु विपर्ययात् ।

Having understood his knowledgeability, competence in yoga, ability to carry out the responsibility of the teacher, etc. he should be examined again and again to determine whether he is worthy or not in these respects. For this, the teacher should engage him in these tasks carefully to avoid any mistake in the judgement. (46-47a)

ननु तद्वस्त्वयोग्यस्य तत्रेच्छा जायते कुत: ।।४७।।
तदीशाधिष्ठितेच्छैव योग्यतामस्य सूचयेत् ।

Now the problem is regarding the source of stimulation of the desire in the candidate concerned for the objective he was practically incapable of at present. If the source of this desire in him is determined as the wish of the Lord Himself, it

is this source of the desire in him, which needs to be considered as his worthiness. (47b-48a)

सत्यं कापि प्रबुद्धासाविच्छा रूढिं न गच्छति ।।४८।।
विद्युद्वत्पापशीलस्य यथा पापापवर्जने।
रूढ्यरूढी तदिच्छाया अपि शंभुप्रसादतः ।।४९।।

It is true that an aspiration may arise in someone only temporarily not to stay with any measure of durability as the desire in the criminal to get rid of criminality, like the flash of lightning. Durability and fickleness of the aspiration in him also, however, are dependent on the grace of the Lord. (48b-49)

अप्ररूढतथेच्छाकस्तत एव न भाजनम् ।
यः सम्यग्ज्ञानमादाय गुरुविश्वासवर्जितः ।।५०।।
लोकं विप्लावयेन्नास्मिञ्ज्ञाते विज्ञानमर्पयेत् ।
अज्ञातेऽपि पुनर्ज्ञाते विज्ञानहरणं चरेत् ।।५१।।

The candidate in whom the aspiration for the real knowledge of forging oneness with Śiva has not got rooted in any sense, does not deserve to be confided with this secret knowledge, as having received it from the teacher without any faith in him, he is likely to misuse it in the society (for some ulterior gain). Therefore, he need not be accepted for initiation in the School. If he has been initiated out of ignorance of his true character, this knowledge should be taken back from him. (50-51)

पुनः पुनर्यदा ज्ञातो विश्वासपरिवर्जितः।
तदा तमग्रतो ध्यायेत्स्फुरन्तं चन्द्रसूर्यवत् ।।५२।।
ततो निजहृदम्भोजबोधाम्बरतलोदिताम् ।
स्वर्भानुमलिनां ध्यायेद्वामां शक्तिं विमोहनीम् ।।५३।।

Having known him as indulging in acts of ungratefulness again and again, the teacher should meditate him as the lunar or solar disc lying before him and being engulfed by the lunar or solar eclipse having emerged from the space of comprehension of the lotus of his heart contrary to its luminosity and be overpowering it. (52-53)

वामाचारक्रमेणैनां निःसृतां साध्यगामिनीम् ।
चिन्तयित्वा तया ग्रस्तप्रकाशं तं विचिन्तये ।।५४।।
अनेन क्रमयोगेन मूढबुद्धेर्दुरात्मनः।
विज्ञानमन्त्रविद्याद्याः प्रकुर्वन्त्यपकारिताम् ।।५५।।

Using this technique of *vāmācāra* (reversed form of spiritual practice) thinking of it as directed to its object, he should contemplate on the disc as bereft of its luminosity. By the use of this device against that foolish disciple bent upon misuse of his learning should be rendered ineffective. (54-55)

ननु विज्ञानमात्मस्थं कथं हर्तुं क्षमं भवेत् ।
अतो विज्ञानहरणं कथं श्रीपूर्व उच्यते ।।५६।।
उच्यते नास्य शिष्यस्य विज्ञानं रूढिमागतम्।
तथात्वे हरणं कस्मात्पूर्णयोग्यत्वशालिनः ।।५७।।
किंत्वेष वामया शक्त्या मूढो गाढं विभोः कृतः ।
स्वभावादेव तेनास्य विद्याद्यमपकारकम् ।।५८।।
गुरुः पुनः शिवाभिन्नः सन्यः पञ्चविधां कृतिम् ।
कुर्याद्यदि ततः पूर्णमधिकारित्वमस्य तत् ।।५९।।

Now, the question is as follows: How is it possible to draw back the knowledge which had become through assimilation to oneself as a part of it? The answer as offered by the *Śāstra* of the system is as follows: If the knowledge concerned had gone deep to the inmost being of the disciple who had been considered as worthy of it, the withdrawal of it from him would have been rather impossible. The point of relief, however, is that he happened to be rendered foolish through the force of reversal of the Lord. Naturally enough, therefore, the learning concerned on account of its liability to misuse could not go deep to his inmost being. Since the teacher had become one with Śiva and therefore possessed of all five capabilities of Him (including concealment besides creation, sustenance, destruction and showering of grace), he is fully capable of taking it back from the disciple. (56-59)

अतो यथा शुद्धतत्त्वसृष्टिस्थित्योर्मलात्यये।
योजनानुग्रहे कार्यचतुष्केऽधिकृतो गुरुः ।।६०।।

शिवाभेदेन तत्कुर्यात्तद्वत्पञ्चममप्ययम् ।
तिरोभावाभिधं कृत्यं तथासौ शिवतात्मकः ॥६१॥

As per the functions of Śiva in regard to the universe, the teacher can exercise all these four capabilities in regard to the pure essence including creation, sustenance, removal of blemishes, offer and withdrawal of grace. On account of his oneness with Śiva, he has every right to exercise his capability of concealment. (60-61)

अत एव शिवे शास्त्रे ज्ञाने चाश्वासभाजनम् ।
गुरोर्मूढतया कोपधामापि न तिरोहितः ॥६२॥

Therefore, in Śaivism, on account of its being entirely the source of consolation, there is no place for anger even against the disciple rejected by the teacher on account of his foolishness. (62)

गुरुर्हि कुपितो यस्य स तिरोहित उच्यते।
संसारी सतु देवो हि गुरुर्न च मृषाविदः ॥६३॥
तत एव च शास्त्रादिदूषको यद्यपि क्रुधा ।
न दह्यतेऽसौ गुरुणा तथाप्येष तिरोहितः ॥६४॥
अस्मद्गुर्वागमस्त्वेष तिरोभूते स्वयं शिशौ।
न कुप्येन्न शपेद्धीमान् स ह्यनुग्राहकः सदा ॥६५॥

The disciple is known as rejected on whom the teacher has become angry on account of his worldly interests while the teacher is Divine on account of his faithfulness to his wisdom. Therefore, the disciple misusing the *Śāstra* and hence practically deserving the anger of the teacher does not get burnt except for getting rejected. This is the instruction of our teacher that the wise teacher should neither be angry nor curse a disciple beyond rejecting him as he is expected to remain always merciful towards all including his disciples. (63-65)

ईशेच्छाचोदितः पाशं यदि कण्ठे निपीडयेत् ।
किमाचार्येण तत्रास्य कार्या स्यात्सहकारिता ॥६६॥

Under the stimulation of the wish of the Lord, if anyone were to tighten the noose around his neck, how can the goodwill of the teacher be helpful to him in this state of things? (66)

शिवाभिन्नोऽपि हि गुरुरनुग्रहमयीं विभोः ।
मुख्यां शक्तिमुपासीनोऽनुगृह्णीयात्स सर्वथा ।।६७।।

The teacher is non-different from Śiva on account of his remaining always engaged in the worship of the compassionate figure of Him. He is, therefore, expected to remain so in his behaviour. (67)

स्वातन्त्र्यमात्रज्ञप्त्यै तु कथितं शास्त्रं ईदृशम् ।
न कार्यं पततां हस्तालम्बः सह्यो न पातनम् ।।६८।।

This kind of *Śāstra* is meant for promotion of pure autonomy. Therefore the follower of it is expected neither to help those who are falling from their responsibility towards it nor to promote those who are falling from its following. (68)

अत एव स्वतन्त्रत्वादिच्छायाः पुनरुन्मुखम् ।
प्रायश्चित्तैर्विशोध्यैनं दीक्षेत कृपया गुरु ।।६९।।

As such, appreciating the autonomy of will-power of the disciple inclined towards it, the teacher needs to initiate him having kindly purified him through atonement. (69)

ऊर्ध्वदृष्टौ प्रपन्नः सन्ननाश्वस्तस्ततः परम् ।
अधःशास्त्रं प्रपद्यापि न श्रेयः पात्रतामियात् ।।७०।।

Having come to take resort to an upward looking course of discipline and getting discontented with it, if he moves to a lower kind of discipline, he cannot attain salvation. (70)

अधोदृष्टौ प्रपन्नस्तु तदनाश्वस्तमानसः ।
ऊर्ध्वंशासनभाक् पापं तच्चोज्झेच्च शिवीभवेत् ।।७१।।

Having had to take recourse to a degrading kind of discipline and getting discontented with it, if he were to come to a upward-looking discipline and get redeemed of his sin, he has the possibility of becoming one with Śiva. (71)

राज्ञे द्रुह्यन्नमात्याङ्गभूतोऽपि हि विहन्यते ।
विपर्ययस्तु नेत्येवमूर्ध्वां दृष्टिं समाश्रयेत् ॥७२॥
श्रीपूर्वशास्त्रे तेनोक्तं यावत्तेनैव नोद्धृतः ।
अत्र ह्यर्थोऽयमेतावत्पूर्वोक्तज्ञानवृंहितः ॥७३॥
गुरुस्तावत्स एवात्र तच्छब्देनावमृश्यते ।

Having committed crime to the king and taking resort to his minister gets punished but not the other way round. Therefore, it is imperative for anyone to look upward. This is the instruction of the *Mālinīvijayottara Tantra* expressed there through the term *'by him'* could not be saved. The same instruction is intended to be imparted here as well where the word '*by him*' refers to the teacher (*Mālinī* XVIII.67). (72-74a)

तादृक्स्वभ्यस्तविज्ञानभाजोर्ध्वपदशालिना ॥७४॥
अनुद्धृतस्य न श्रेय एतदन्यगुरूद्धृतेः ।
अत एवाम्बुजन्मार्कदृष्टान्तोऽत्र निरूपितः ॥७५॥

In the same way, that disciple does not attain redemption who has been sought to be raised upward by a lower category of teacher and not by one who has uplifted himself by means of his practice of the wisdom. This is the import of the analogy of the lotus and the sun in the context concerned of the text titled *Parātriśika*. (74b-75)

त्रिजगज्ज्योतिषो ह्यन्यत्तेजोऽन्यच्च निशाकृतः ।
ज्ञानमन्यत्त्रिकगुरोरन्यत्त्वधरवर्तिनाम् ॥७६॥

Different is the light (of the sun) illuminating all the three worlds and different that of the illuminator of the night. Likewise, different is the knowledge of a teacher of the *Trika* system and different of those of other lower category of systems. (76)

अत एव पुराभूतगुर्वभावो यदा तदा ।
तदन्यं लक्षणोपेतमाश्रयेत्पुनरुन्मुखः ॥७७॥

Therefore in case of unavailability of the teacher of the primeval category (= Śiva), the disciple aspiring for getting uplifted needs to take resort to one who be imbued with the same qualification and capable of uplifting him. (77)

सति तस्मिंस्तून्मुखः सन्कस्माज्जह्याद्यदि स्फुटम्।
स्यादन्यतरगो दोषो योऽधिकारापघातकः ॥७८॥

In case of availability of such a teacher why may an aspirant of liberation be impelled to commit the fault of deserting him. (78)

दोषश्चेह न लोकस्थो दोषत्वेन निरूप्यते ।
अज्ञानख्यापनायुक्तख्यापनात्मा त्वसौ मतः ॥७९॥

The fault under reference here is not worldly. It is the fault of ignorance, non-communication, communication of the inappropriate which is meant here. (79)

शिष्यस्यापि तथाभूतज्ञानानाश्वस्तरूपता ।
मुख्यो दोषस्तदन्ये हि दोषास्तत्प्रभवा यतः ॥८०॥

Another fault meant here is the disciple's lack of being convinced with whatever has been communicated to him. The main fault, however, lies in the bad effects these faults are prone to produce. (80)

न ध्वस्तव्याधिकः को हि भिषजं बहु मन्यते ।
असूयुर्नूनमध्वस्त-व्याधिः स्वस्थायते बलात् ॥८१॥
एवं ज्ञानसमाश्वस्तः किं किं न गुरवे चरेत् ।
नो चेन्नूनमविश्वस्तो विश्वस्त इव तिष्ठति ॥८२॥

There is no one who having got cured of his disease is not liable to give its credit to the physician unless out of his jealousy towards him he considers himself as having got cured by means of his own potentiality. In the same way, who may be that disciple who having received knowledge convincing to him from the

teacher may not be prepared to do whatever for the welfare of the teacher. If he does not do so, he should be taken to have stayed with the teacher with full confidence of the latter in him which really he did not deserve. (81-82)

अज्ञानादय एवैते दोषा लौकिकाः गुरोः ।
इति ख्यापयितुं प्रोक्तं मालिनीविजयोत्तरे ॥८३॥
न तस्यान्वेषयेद्वृत्तं शुभं वा यदि वाशुभम् ।
स एव तद्विजानाति युक्तं चायुक्तमेव वा ॥८४॥

All the faults of the teacher hinted at previously such as ignorance, etc. are not worldly. Whatever has been stated in the *Mālinīvijayottara Tantra* in this regard is intended to bring home this fact to the disciple. (As regards the faults of worldly nature) the disciple need not try to go into them be they auspicious or inauspicious, as the teacher himself knows what is appropriate and what is not. (83-84)

अकार्येषु यदा सक्तः प्राणद्रव्यापहारिषु ।
तदा निवारणीयोऽसौ प्रणतेन विपश्चिता ॥८५॥
विशेषणमकार्याणामुक्ताभिप्रायमेव यत् ।
तेनातिवार्यमाणोऽपि यद्यसौ न निवर्तते ॥८६॥
तदान्यत्र क्वचिद्गत्वा शिवमेवानुचिन्तयेत् ।

If, however, he engages in such heinous crimes as killing or stealing, he should be warned against these propensities gently by the wise disciple. As is self-evident from the adjectives used herein for such a prohibited deed, if even being warned against his engagement in them, he does not desist himself from his indulgence in them, the disciple needs to go elsewhere and contemplate on Śiva Himself. (85-87a)

न ह्यस्य स गुरुत्वे स्याद्दोषो येनोषरे कृषिम् ॥८७॥
कुर्याद्व्रजेन्निशायां वा स त्वर्थप्राणहारकः ।
तदीयाप्रियभीरुस्तु परं तादृशमाचरेत् ॥८८॥
यतस्तदप्रियं नैषश्शृणुयादिति भाषितम् ।
श्रीमातङ्गे तदुक्तं च नाधीतं भूमभीतितः ॥८९॥

In such a situation, the disciple will not be liable to have committed the fault of desertion of the teacher. Rather his stay with that teacher any longer would have been to sow seed in a barren land or to travel at night amounting to taking the risk of life. If he feels afraid of the curse of the teacher, he should feel compensated for this danger in terms of having been saved of the greater danger of listening to his undesirable words. The same has been stated in the *Mātaṅga Śāstra* also which is not being quoted here out of the fear of lengthening the discourse. (87b-89)

यच्चैदुक्तमेतावत्कर्तव्यमिति तद्ध्रुवम् ।
तीव्रशक्तिगृहीतानां स्वयमेव हृदि स्फुरेत् ॥९०॥
उपदेशस्त्वयं मन्दमध्यशक्तेर्निजां क्रमात् ।
शक्तिं ज्वलयितुं प्रोक्तः सा ह्येवं जाज्वलीत्यलम् ॥९१॥

The suggestion in the foregoing statement that he should go elsewhere and meditate on Śiva, amounts to suggest that being imbued with intense aspiration, he may get the germ of real knowledge sprout from within his heart by itself. So far as are concerned those who are possessed of low or mild category of spiritual capability, they too should brighten the same through this device as much as possible. (90-91)

दृढानुरागसुभगसंरम्भाभोगभागिनः ।
स्वोल्लासि स्मरसर्वस्वं दार्ढ्यायान्यत्र दृश्यते ॥९२॥

This is something like attraction between a male and a female getting intensified into love and conjugal relationship culminating automatically into physical contact resulting in exquisite erotic experience of you. (92)

नन्वेष कस्माद्दृष्टान्तः किमेतेनाशुभं कृतम् ।
चित्स्पन्दः सर्वगो भिन्नादुपाधेः स तथा तथा ॥९३॥

Now, what is the relevance of this elucidation in this context? In response to this doubt, may be asked about the impropriety itself. In fact, both the experiences belonging to apparently as mutually distant fields of life as conjugal love and spiritual bliss, are simply throbs of one and the same consciousness set apart through superimposition laid on it from the side of the viewer. (93)

भवेत्कोऽपि तिरोभूतः पुनरुन्मुखितोऽपि सन् ।
विनापि दैशिकात्प्राग्वत्स्वयमेव विमुच्यते ॥९४॥

Irrespective of having been set apart from the teacher, the disciple can attain the state of liberation through his self-effort provided he is intensively inclined towards it. (94)

प्रकारस्त्वेष नात्रोक्तः शक्तिपातबलाद्गतः ।
असंभाव्यतया चात्र दृढकोपप्रसादवत् ॥९५॥

All this deliberation on this point is not meant to suggest (the irrelevance of the teacher in the attainment of liberation) but to emphasise the point of importance of descent of the grace lacking in which it is rather impossible to attain that state like the safety of the person who has become the target of his master's anger without anyone powerful enough to intervene between the two. (95)

इत्येष यो गुरोः प्रोक्तो विधिस्तं पालयेद्गुरुः।
अन्यथा न शिवः यायाच्छ्रीमत्सारे च वर्णितम् ॥९६॥

Thus, it is necessary for the teacher to strictly observe those principles (in his relationship with the disciple) which have already been laid down in this discourse. Otherwise, he has little chance of attaining Śiva-hood, as has been indicated in the text entitled *Trikasāra*. (96)

अन्यायं ये प्रकुर्वन्ति शास्त्रार्थं वर्जयन्त्यलम् ।
तेऽर्धनारीशपुरगा गुरवः समयच्युताः ॥९७॥

Those teachers who do injustice to the *Śāstra* by deviating from their instructions, they are considered as fallen from the right path and have to dwell in the state of being known as *Ardhanārīśapura*. (97)

अन्यत्राप्यधिकारं च नेयाद्विद्येशतां व्रजेत्।
अन्यत्र समयत्यागात्क्रव्यादत्वं शतं समाः ॥९८॥

Elsewhere also it has been observed that if one were not to follow the code of conduct of the system concerned, he is liable to remain at the state of *Vidyeśa*.

At another place in the *Śāstra* has also been stated that deviation from the prescribed code of conduct may result in the fall of the defaulter to the state of flesh-eater for one hundred years. (98)

इयत्तत्रत्यतात्पर्यं सिद्धान्तगुरुरुन्नयः ।
भवेत्पिशाचविद्येशः शुद्ध एव तु तान्त्रिकः ॥९९॥
षडर्धदैशिकश्चार्धनारीशभुवनस्थितिः ।

The words *here* and *there* (*iyat* and *tatratya*) in the foregoing verse refer to teachers of the *Trika*, *Siddhānta* and *Tantra* systems who on account of deviating from the norms of their Schools are said to remain restricted to the state of the *Vidyeśa*, *Ardhanārīśapura* and *piśāca* respectively. (99-100a)

एषा कर्मप्रधानानां गुरूणां गतिरुच्यते ॥१००॥
ज्ञानिनां चैष नो बन्ध इति सर्वत्र वर्णितम् ।

These are the destinations of those teachers who profess for the state of enjoyment. As regards the destiny of the teachers of knowledge and liberation, there is no restraint for them. This has been stated everywhere. (100b-101a)

साधकस्याभिषेकेऽपि सर्वोऽयं कथ्यते विधिः ॥१०१॥
अधिकारार्पणं नात्र नच विद्याव्रतं किल ।
साध्यमन्त्रार्पणं त्वत्र स्वोपयोगिक्रियाक्रमे ॥१०२॥
समस्तेऽप्युपदेशः स्यान्निजोपकरणार्पणम् ।

All these details are communicated to the disciple on the occasion of the ceremonial bath also. There is no necessity of mentioning the submission of the responsibilities of the teacher to the disciple nor for the vow of wisdom to be observed by the latter here. As regards the delivery of the *mantra* required to be practised by the disciple for his upliftment, besides obedience to the same by his students, the same to it also is a must. (101b-103a)

अभिषेकविधिर्निरूपितः परमेशेन यथा निरूपितः ॥१०३॥

Thus comes to completion deliberation on the ceremonial bath as had been dealt with by Lord Śiva. (103b)

CHAPTER - 24

Deliberation on Post-Mortem Initiation

अथ शाम्भवशासनोदितां
सरहस्यांशृणुतान्त्यसंस्क्रियाम् ॥१॥

Now listen to the mysterious system of post-mortem ceremony as prescribed under the dispensation of devotion to Śambu. (1)

सर्वेषामधरस्थानां गुर्वन्तानामपि स्फुटम् ।
शक्तिपातात्पुराप्रोक्तात्कुर्यादन्त्येष्टिदीक्षणम् ॥२॥
ऊर्ध्वशासनगानां च समयोपहतात्मनाम् ।
अन्त्येष्टिदीक्षा कर्तव्या गुरुणा तत्त्ववेदिना ॥३॥

The post-mortem initiation needs to be accomplished prior to fall of the force or grace on those who might have been devoted to kinds of disciplines lower to the *Trika* including that of their teachers. So far as that of the followers of such a higher kind of system of deliverance as the *Trika* is concerned, it needs to be performed by the knowledgeable teacher, of those who might have transgressed its code of conduct. (2-3)

समयाचारदोषेषु प्रमादात्स्खलितस्य हि।
अन्त्येष्टिदीक्षा कार्येति श्रीदीक्षोत्तरशासने ॥४॥

It has been observed in the *Dīkṣottara Śāstra* that the post-mortem initiation of those is necessary who might have committed the fault of transgressing the code of the system due to negligence or inadvertence. (4)

यत्किंचित्कथितं पूर्वं मृतोद्धाराभिधे विधौ।
प्रतिमायां तदेवात्र सर्वं शवतनौ चरेत् ।।५।।
श्रीसिद्धातन्त्रकथितो विधिरेष निरूप्यते।

Whatever has been stated earlier in the context of the ceremony of elevation of the dead the same needs to be performed on the actual body of the dead in place of the symbolic. What has been stated already in this regard as per the *Siddhā Tantra*, the same is being elucidated here. (5-6a)

अन्तिमं यद्भवेत्पूर्वं तत्कृत्वान्तिममादिमम् ।।६।।
संहृत्यैकैकमिष्टिर्या सान्त्येष्टिर्द्वितयी मता ।
पूजाध्यानजपाप्लुष्टसमये नतु साधके ।।७।।
पिण्डपातादयं मुक्तः खेचरो वा भवेत्प्रिये।

Whatever be final as per that account, needs to be performed right in the beginning including the *mantras* and letters. The same kind of reversal needs to be done in regard to the rites, briefly in the second place. This ceremony should be performed for the sake of those who might have died of some trouble in course of worship, meditation and muttering of *mantras* and not for those who be engaged in inner search (*sādhanā*) as he is destined to attain liberation or at least the status of moving in the space of consciousness. (6b-8a)

आचार्ये तत्त्वसंपन्ने यत्र तत्र मृते सति ।।८।।
अन्त्येष्टिर्नैव विद्येत शुद्धचेतस्यमूर्धनि ।

There is no necessity of performance of this ceremony on the death of that teacher, no matter wheresoever meeting death, who might have got rid of his sense of ego by virtue of having realised consciousness as the essence of the reality. (8b-9a)

मन्त्रयोगादिभिर्ये च मारिता नरके तु ते ।।९।।

कार्या तेषामिहान्त्येष्टिर्गुरुणातिकृपालुना ।
न मण्डलादिकं त्वत्र भवेच्छ्‌माशानिके विधौ ॥१०॥

Those who might have got killed in course of their engagement in misapplication of *mantra* and kindred rites, and be destined to move to hell, performance of this ceremony by a merciful teacher (for the sake of elevation of their spirits) is necessary. In course of the burning of their dead bodies, there is no necessity of drawing circles, etc. (9b-10)

केचित्तदपि कर्तव्यमूचिरे प्रेतसद्मनि ।
पूजयित्वा विभुं सर्वं न्यासं पूर्ववदाचरेत् ॥११॥
संहारक्रमयोगेन चरणान्मूर्धपश्चिमम् ।
तथैव बोधयेदेनं क्रियाज्ञानसमाधिभिः ॥१२॥

Some authorities are of the view that drawing of circle is necessary on the cremation ground also and thus having worshipped the Lord, all other rites need to be performed here also. The rites here would, however, be reversed. All the rites would begin from feet upward up to the head via yoga of action (*kriyā*), knowledge (*jñāna*) and absorption (*samādhi*). (11-12)

बिन्दुना रोधयेत्तत्त्वं शक्तिबीजेन वेधयेत् ।
घट्टयेन्नाददेशे तु त्रिशूलेन तु ताडयेत् ॥१३॥

As per the statement of the *Kulagahvara Śāstra*, the soul of the dead should be stopped by the use of *bindu*, pierced through by means of the seed of Śakti, unwind the knot through sound, and make it bloom by means of the trident. (13)

सुषुम्नान्तर्गतेनैव विसर्गेण पुनः पुनः।
ताडयेत कलाः सर्वाः कम्पतेऽसौ ततः पशुः ॥१४॥
उत्क्षिपेद्वामहस्तं वा ततस्तं योजयेत्परे ।
प्रत्ययेन विना मोक्षो ह्यश्रद्धेयो विमोहितैः ॥१५॥

All the *kalās* should be hit again and again by means of the aspirate sound inside the *suṣumnā* nerve as a consequence of which some sort of vibration is visible in

the body of the dead, particularly in his left hand which creates confidence in the mind of the unfaithful in the efficacy of *mantra* and the availability of the state of redemption through its application. (14-15)

तदर्थमेतदुदितं नतु मोक्षोपयोग्यदः ।
इत्यूचे परमेशः श्रीकुलगह्वरशासने ॥१६॥

Indeed, it is for creating such confidence in the mind of the unfaithful that this device is applied to the body of the dead, though it may not necessarily be a symptom of redemption, according to the *Kulagahvara Śāstra*. (16)

साध्योऽनुमेयो मोक्षादिः प्रत्ययैर्यदतीन्द्रियः ।
दीक्षोत्तरे च पुर्यष्टवर्गार्पणमिहोदितम् ॥१७॥

The state of liberation is, indeed, extra-sensory and hence a matter of faith. Quiver in the body of the dead is really used following the ceremony of initiation as the faith-creating device in the efficacy of the teacher and his *mantra* to redeem the soul of the dead from the hold of the eightfold psycho-physical principles of the five elements to be captured by the five senses, mind, ego and intellect. (17)

तद्विधिः श्रुतिपत्रेऽब्जे मध्ये देवं सदाशिवम् ।
ईशरुद्रहरिब्रह्मचतुष्कं प्राग्दिगादितः ॥१८॥
पूजयित्वा श्रुतिस्पर्शौ रसं गन्धं वपुर्द्वयम् ।
ध्यहंकृती मनश्चेति ब्रह्मादिष्वर्पयेत्क्रमात् ॥१९॥

In fact, the secret behind this device is to worship Brahmā as the deity of the four-petalled *mūlādhāra cakra* (*śruti-patra abja*), Viṣṇu as that of the *svādhiṣṭhāna*, Rudra as that of the *maṇipura*, *Īśa* as that of the *anāhata*, Sadāśiva as that of *viśuddha*, Śiva as that of the *ajñā* besides those of other *cakras* representing *manas*, *ahaṅkāra* and *buddhi* and offering to them the essences of their respective elements. (18-19)

एतेषां तर्पणं कृत्वा शतहोमेन दैशिकः।
एषा सांन्यासिकी दीक्षा पुर्यष्टकविशोधनी ॥२०॥

Having offered the essences of these elements to their respective deities, the teacher should satiate them by offering one hundred oblations to the fire. This is the renunciatory initiation meant for purging the soul of the dead of its eight-sheathed enclosure keeping it away from the state of liberation. (20)

पुर्यष्टकस्याभावे च न स्वर्गनरकादयः ।
तथा कृत्वा न कर्तव्यं लौकिकं किंचनापि हि॥२१॥

Following dissolution of the eight-sheathed enclosure (*puryaṣṭaka*), get eliminated the necessity of movement of the Self to any such state as the heaven and the hell. On having performed this rite, there is no necessity of performing any other rite popular in the society. (21)

उक्तं श्रीमाधवकुले शासनस्थो मृतेष्वपि ।
पिण्डपातोदकास्त्र्वादि लौकिकं परिवर्जयेत् ॥२२॥

It has been stated in the text *Mādhavakula* that after the death of the followers of the *Trika* system, such popular ceremonial rites as offering of *piṇḍa*, water, etc. need not be performed. (22)

शिवं संपूज्य चक्रार्चां यथाशक्ति समाचरेत् ।
क्रमात्त्रिदशमत्रिंशत्रिंशवत्सरवासरे ॥२३॥

After worshipping Śiva, *cakras* should be worshipped as per one's capacity on first, third, fourth, tenth, eleventh, every fifteenth and thirtieth day of the year following the day of death. (23)

इत्युक्तोऽन्त्येष्टियागोऽयं परमेश्वरभाषितः ॥२४॥

Thus has been explained the post-mortem rite as delivered to us by Lord Śiva. (24)

CHAPTER - 25

अथ श्राद्धविधिः श्रीमत्षडर्धोक्तो निगद्यते ॥१॥
सिद्धातन्त्रे सूचितोऽसौ मूर्तियागनिरूपणे।

Now the post-mortem rite is going to be explained in keeping with the tradition of the *Trika* system as recounted in the *Siddhā Tantra* in the context of deliberation on the *mūrti-yāga*. (1-2a)

अन्त्येष्ट्या सुविशुद्धानामशुद्धानां च तद्विधिः ॥२॥
त्र्यहे तुर्येह्नि दशमे मासि मास्याद्यवत्सरे ।
वर्षे वर्षे सर्वकालं कार्यस्तत्स्वैः स पूर्ववत् ॥३॥

The procedure of this rite is meant for the sake of impure and purified both to be performed on the third, fourth, tenth day since the day of death as well as on the day of beginning and end of each year regularly by members of the family. (2b-3)

तत्र प्राग्वद्यजेद्देवं होमयेदनले तथा ।
ततो नैवेद्यमेव प्राग्गृहीत्वा हस्तगोचरे ॥४॥
गुरुरन्नमयीं शक्तिं वृंहिकां वीर्यरूपिणीम् ।
ध्यात्वा तथा समाविष्टं तं साध्यं चिन्तयेत्सुधीः ॥५॥

ततोऽस्य यः पाशवोंऽशो भोग्यरूपस्तमर्पयेत् ।
भोक्तर्येकात्मभावेन शिष्य इत्थं शिवीभवेत् ॥६॥

As done earlier, the teacher needs to mutter the *mantra* dedicated to Śiva, offer oblations to fire followed by taking the object of offering in hands as symbolic of the food enforced by the force of *Vṛṅhikā*, meditate on it under the supposition of its pervasion by the object aspired for. Then he should make an offer of its animality as the stuff of enjoyment to its enjoyer supposing his oneness with the disciple. This is the way how the disciple may get transformed into Śiva. (4-6)

भोग्यतान्या तनुर्देह इति पाशत्मका मताः।
श्राद्धे मृतोद्धृतावन्तयागे तेषां शिवीकृतिः ॥७॥

Aspiration for enjoyment is another body of the dead supposed to be fettered and is taken to have been transformed into Śiva via this post-mortem sacrifice meant for elevation of the soul of the dead. (7)

एकेनैव विधानेन यद्यपि स्यात्कृतार्थता ।
तथापि तन्मयीभावसिद्ध्यै सर्व विधिं चरेत् ॥८॥

Though the ceremony of initiation in itself is sufficient for the redemption of the disciple yet for the sake of his oneness with Śiva these rites also need to be performed. (8)

बुभुक्षोस्तु क्रियाभ्यासभूमानौ फलभूमनि ।
हेतू ततो मृतोद्धारश्राद्धाद्यस्मै समाचरेत् ॥९॥

Plenty of action and practice in itself is sufficient for the profundity of result, even then for the sake of making it richer, the post-mortem rite for elevation of the soul of the dead needs to be performed. (9)

तत्त्वज्ञानार्कविध्वस्तध्वान्तस्य तु न कोऽपययम् ।
अन्त्येष्टिश्राद्धविध्यादिरुपयोगी कदाचन ॥१०॥
तेषां तु गुरु तद्वर्गवर्ग्यसब्रह्मचारिणाम् ।
तत्सन्तानजुषामैक्यदिनं पर्वदिनं भवेत् ॥११॥

यदाहि बोधस्योद्रेकस्तदा पर्वाह पूरणात् ।

Even then, the days of demise of such knowledgeable and wise persons are celebrated as the teacher's day by their family members, associates and disciples as promoters of their traditions. This is the way how their contributions to wisdom fulfil the necessity of promotion of it transforming the days of their death into sacred days, *parva*, meaning derivatively fulfilment (on account of its derivation from the root *pṛ*, to fulfil). (11-12a)

जन्मैक्यदिवसौ तेन पर्वणी बोधसिद्धितः ।।१२।।
पुत्रकोऽपि यदा कस्मैचन स्यादुपकारकः।
तदा मातुः पितुः शक्तेर्वामदक्षान्तरालगाः ।।१३।।
नाडीः प्रवाहयेद्देवायार्पयेत निवेदितम् ।
श्रीमद्भरुणतन्त्रे च तच्छिवेन निरूपितम् ।।१४।।

This is why the days of birth and demise of such highly wise persons are celebrated as *siddhi*-days. It is imperative for their son-like disciples, therefore, to interconnect the *iḍā* and *piṅgalā* nerves of their bodies and make the life-force flow via the *suṣumnā* taking them as mother and father offering them to the Divine on these days. This has been suggested by Śiva Himself in *Bharuṇa Tantra*. (12b-14)

तद्वाहकालापेक्षा च कार्या तद्रूपसिद्धये।
स्वाच्छन्द्येनाथ तत्सिद्धिं विधिना भाविना चरेत् ।।१५।।

Though the timing of flow of the life-force along these nerves has been determined by the Creator Himself, for the sake of attaining *siddhi* the aspirant may make readjustment in it. (15)

यस्य कस्यापि वा श्राद्धे गुरुदेवाग्नितर्पणम् ।
सचक्रेष्टि भवेच्छ्रौतो नतु स्यात्पाशवो विधिः ।।१६।।

Irrespective of the performer's relationship with the demised person concerned, while performing his post-mortem rite, he needs to satiate the teacher, the deity and the fire in coordination with the *sādhanā* of the *cakras* and on no account as per the fettered system of the Vedas. (16)

श्रीमौकुटे तथा चोक्तं शिवशास्त्रे स्थितोऽपि यः।
प्रत्येति वैदिके भग्नघण्टावन्न स किञ्चन ॥१७॥
तथोक्तदेवपूजादिचक्रयागान्तकर्मणा ।
रुद्रत्वमेत्यसौ जन्तुर्भोगान्दिव्यान्समश्नुते ॥१८॥

It has been stated in the *Maukuṭa Śāstra* that he who even having joined Śaivism, behaves as per the Vedic system in regard to worship of deities, *cakras* and sacrifices, make his position get degraded as that of a broken bell attaining the state of Rudra and enjoying the heavenly luxuries available there. (17-18)

अथ वच्मः स्फुटं श्रीमत्सिद्धये नाडिचारणम् ।
या वाहयितुमिष्येत नाडी तामेव भावयेत् ॥१९॥
भवनातन्मयीभावे सा नाडी वहति स्फुटम् ।
यद्वा वाहयितुं येष्टा तदङ्गं तेन पाणिना ॥२०॥
आपीड्य कुक्षिं नमयेत्सा वहेन्नाडिका क्षणात् ।

As per the view of the *Siddhayogīśvarī Tantra*, I am suggesting how to adjust the channel of the vital force on the nasal ground. Whichsoever channel of the breath be desired to become active at any moment, needs to be considered steadily to become active that way. The steadiness of the contemplation is sure to get materialised. An alternative device for the change is to press the belly by that hand which way the breath may be desired to flow with the result that the same channel would become operative. (19-21a)

एवं श्राद्धमुखेनापि भोगमोक्षोभयस्थितिम् ॥२१॥
कुर्यादिति शिवेनोक्तं तत्र तत्र कृपालुना ।

In the same way may be adjusted the prospect of the departed soul in regard to the availability of the state of enjoyment or redemption to him via the performance of his post-mortem rite as has been instructed by Śiva out of His grace. (21b-22a)

शक्तिपातोदये जन्तोर्येनोपायेन दैशिकः ॥२२॥
करोत्युद्धरणं तत्तन्निर्वाणायास्य कल्पते ।

उद्धर्त्ता देवदेवो हि स चाचिन्त्यप्रभावक: ।।२३।।
उपायं गुरुदीक्षादिद्वारमात्रेण संश्रयेत् ।

Following the descent of grace on the disciple, whichsoever way the teacher thinks of his liberation that becomes effective. In fact, it is Lord Śiva Himself who is the real agent of this determination which is beyond the range of our imagination. As such, initiation by the teacher needs to be taken as just a way to it. (22b-24a)

उक्तं श्रीमन्मतङ्गाख्ये मुनिप्रश्नादनन्तरम् ।।२४।।
मुक्तिर्विवेकात्तत्त्वानां दीक्षातो योगतो यदि।
चर्यामात्रात्कथं सा स्यादित्यत: सममुत्तरम् ।।२५।।
प्रहस्योचे विभु: कस्माद्भ्रान्तिस्ते परमेशितु: ।
सर्वानुग्राहकत्वं हि संसिद्धं दृश्यतां किल ।।२६।।

As stated in the *Mataṅga Śāstra*, in response to a query of sage Narada if liberation is possible through discrimination about the constituent elements of the Reality, initiation, and yogic realisation, what is the relevance of sticking to the code of conduct in this context? In response to this question, the Lord smiled and wondered why the sage was confused on that point. Mercifulness of the Lord is obvious to all who have the capacity to see things through. (24b-26)

प्राप्तमृत्योर्विषव्याधिशस्त्रादि किल कारणम् ।
अल्पं वा बहु वा तद्वदनुध्या मुक्तिकारणम् ।।२७।।
मुक्त्यर्थमुपचर्यन्ते बाह्यलिङ्गायमूनि तु ।
इति ज्ञात्वा न सन्देह इत्थं कार्यो विपश्चिता ।।२८।।

In fact, poison, disease, weapons, etc. are more or less causes of death, while the real cause of liberation is contemplative devotion to the Lord Himself. Initiation, etc. are simply external devices applied for it only as secondary means to it; having listened to it, the wise needs to do accordingly to be sure of it. (27-28)

इतयैव कथं मुक्तिरिति भक्तिं परां श्रयेत् ।
उक्त: श्राद्धविधिर्भ्रान्तिगरातङ्कविमर्दन: ।।२९।।

Therefore, it is imperative for seekers of liberation to take up to the higher kind of devotion. This is the way to get rid of the danger of the poison of confusion underlying the rite of post-mortem performance known as *śrāddha*. (29)

CHAPTER - 26

Duties and Conduct of an Aspirant

अथोच्यते शेषवृत्तिर्जीवतामुपयोगिनी ।।१।।

Now is going to be explained the norm of the conduct of living aspirants which they have to abide by. (1)

दीक्षा बहुप्रकारेयं श्राद्धान्ता या प्रकीर्तिता ।
सा संस्क्रियायै मोक्षाय भोगायापि द्वयाय वा ।।२।।

The initiation effective up to the end of the performance of the post-mortem ritual as deliberation on in the previous chapter is of several kinds. It is intended to cultivate the individual for the attainment of the state of enjoyment as well as liberation. (2)

तत्र संस्कारसिद्ध्यै या दीक्षां साक्षान्न मोचनी ।
अनुसन्धिवशाद्या च साक्षान्मोक्त्री सबीजिका ।।३।।
तयोभय्या दीक्षिता ये तेषामाजीववर्तनम् ।
वक्तंव्यं पुत्रकादीनां तन्मयत्वप्रसिद्धये ।।४।।

The initiation accorded for the cultivation of impressions does not afford liberation directly while the seeded one proves to be liberatory but with the necessity of certain follow-up duties to be discharged. Both these kinds of

initiation involve follow-up duties till the end of life and are meant for such disciples who have become son-like as a step close to attainment of oneness with Śiva. (3-4)

बुभुक्षोर्वा मुमुक्षोर्वा स्वसंविद्गुरुशास्त्रतः।
प्रमाणाद्या संस्क्रियायै दीक्षा हि गुरुणा कृता ॥५॥

Be he an aspirant of enjoyment or liberation, he has been initiated by the teacher for the sake of cultivating himself in keeping with the demands of his inner being, the teacher and the *Śāstra* as determinators of his worth for the goal he aspires for. (5)

ततः स संस्कृतं योग्यं ज्ञात्वात्मानं स्वशासने।
तदुक्तवस्त्वनुष्ठानं भुक्त्यै मुक्त्यै च सेवते ॥६॥

Thus, for the sake of considering himself as worthy of the objective as per the voice of his conscience as well as the norms established by his *Śāstra*, he needs to fulfil all the conditions that are prescribed for attainment of the states of enjoyment and liberation. (6)

आचार्यप्रत्ययादेव योऽपि स्याद्भुक्तिमुक्तिभाक् ।
तत्प्रत्यूहोदयध्वस्त्यै ब्रूयात्तस्यापि वर्तनम् ॥७॥

The aspirant needs to fulfil all those obligations which his teacher asks him to perform which may be instrumental in removing the obstructions in his path of attainment of the states of enjoyment and liberation, since the teacher himself is the best judge in this respect. (7)

स्वसंविद्गुरुसंवित्योस्तुल्यप्रत्ययभागपि।
शेषवृत्त्या समादेश्यस्तद्विघ्नादिप्रशान्तये ॥८॥

Along with the teacher, the conscience of the aspirant himself is equally significant in this matter as the decisive factor. Therefore, concurrence of both may serve as the best source of determination what remains necessary to fulfil for the sake of removing the obstructions, etc. in his path. (8)

यः सर्वथा परापेक्षामुज्झित्वा तु स्थितो निजात्।
प्रत्यययाद्योऽपि चाचार्यप्रत्यययादेव केवलात् ॥९॥
तौ सांसिद्धिकनिर्बीजौ को वदेच्छेषवृत्तये।

The aspirant who has ceased completely to depend on any external determinator in this respect deciding all on the basis of his conscience as also he who depends solely on the Teacher Supreme, both these kinds of aspirants are regarded as self-approved and seedless requiring no one to suggest to them what else they have to accomplish. (9-10a)

क्रमात्तन्मयतोपायगुर्वर्चनरतौ तु तौ ॥१०॥
तत्रैषां शेषवृत्त्यर्थं नित्यनैमित्तिके ध्रुवे ।
काम्यवर्जं यतः कामाश्चित्राश्चित्राभ्युपायकाः ॥११॥

Since these types of aspirants are absorbed within themselves and devoted to their teachers respectively, they need to do nothing else besides their daily routines and incidental tasks avoiding all else just for fulfilment of their desires as the latter being peculiar in their nature require peculiar means to fulfil them. (10b-11)

तत्र नित्यो विधिः सन्ध्यानुष्ठानं देवताव्रजे ।
गुर्वग्निशास्त्रसहिते पूजा भूतदयेत्ययम् ॥१२॥

As regards the daily routine tasks, they include performance of worship in the morning and evening, devotion to the deity, worship of the teacher, fire and study of the *Śāstras* and kindness to living beings. (12)

नैमित्तिकस्तु सर्वेषां पर्वणां पूजनं जपः।
विशेषवशतः किंच पवित्रकविधिक्रमः ॥१३॥

As regards the incidental tasks, they include performance of worship on all sacred days, muttering of *mantras* and occasional purifying ceremonies. (13)

आचार्यस्य च दीक्षेयं बहुभेदा विवेचिता ।
व्याख्यादिकं च तत्तस्याधिकं नैमित्तिकं ध्रुवम् ॥१४॥

Initiation offered by the teacher is said to be of several kinds. Expatiation, etc. on it is certainly considered as an incidental task. (14)

तत्रादौ शिशवे ब्रूयाद्गुरुर्नित्यविधिं स्फुटम् ।
तद्योग्यतां समालोक्य विततावितताात्मनाम् ॥१५॥
मुख्येतरादिमन्त्राणां वीर्यव्याप्त्यादियोग्यताम् ।
दृष्ट्वा शिष्ये तमेवास्मै मूलमन्त्रं समर्पयेत् ॥१६॥

The teacher needs to explain to the disciple initially the method of daily tasks clearly. In view of his power of grasping ideas briefly as well as expansively he should offer to him the basic *mantra* besides the secondary ones along with their effect and range of applicability. (15-16)

तच्छास्त्रदीक्षितो ह्येष निर्यन्त्राचारशङ्कितः ।
न मुख्ये योग्य इत्यन्यसेवातः स्यात्तु योग्यता ॥१७॥

Even being initiated to the particular School if he were suspected to behave as independent of the norms of it, the main *mantra* should not be offered to him ending up only with the secondary one with the hope that through the application of it he may become worthy of the use of the other one also. (17)

साधकस्य बुभुक्षोस्तु साधकीभाविनोऽपिवा।
पुष्पपातवशात्सिद्धो मन्त्रोऽर्प्यः साध्यसिद्धये ॥१८॥

The aptitude of receiving the main *mantra*, be he an aspirant (of oneness with Śiva), of enjoyment or desirous of starting the practice of *sādhanā*, may be examined through the method of throwing of spiritually enforced flowers on them. If the enforced flower is found effective, the *mantra* used in enforcing the flower should be offered to the particular candidate. (18)

वितते गुणभूते वा विधौ दिष्टे पुनर्गुरुः ।
ज्ञात्वास्मै योग्यतां सारं संक्षिप्तं विधिमाचरेत् ॥१९॥

Be it a case of offering the main or the secondary *mantra* to the disciple, the teacher needs to take an assessment of the qualification of the candidate before

revealing it to him followed by giving a brief of the performance associated with it. (19)

तत्रैष नियमो यद्यन्मान्त्रं रूपं न तद्गुरुः।
लिखित्वा प्रथयेच्छिष्ये विशेषादूर्ध्वशासने ॥२०॥

Herein there is a directive for the teacher not to hand over the secret of the essence of the *mantra* in the written form to the disciple particularly if it relates to the systems of *Trika* and *Kula*. (20)

मन्त्रा वर्णात्मकास्ते च परामर्शात्मकाः स च।
गुरुसंविदभिन्नश्चेत्संक्रामेत्सा ततः शिशौ ॥२१॥

Mantras are of two kinds, lettered and communicated. That *mantra* alone deserves to be passed on to the disciple which might have been assimilated to the consciousness of the teacher. (21)

लिपिस्थितस्तु यो मन्त्रो निर्वीर्यः सोऽत्र कल्पितः ।
संकेतबलतो नास्य पुस्तकात्प्रथते महः ॥२२॥

The lettered *mantra* is considered by us as devoid of force. It remains only indicatory as read from the text as its effect is not likely to become forceful. (22)

पुस्तकाधीतविद्याश्चेत्युक्तं सिद्धामते ततः ।
ये तु पुस्तकलब्धेऽपि मन्त्रे वीर्यं प्रजानते ॥२३॥
ते भैरवीयसंस्काराः प्रोक्ताः सांसिद्धिका इति ।
इति ज्ञात्वा गुरुः सम्यक् परमानन्दघूर्णितः ॥२४॥
तादृशे तादृशे धाम्नि पूजयित्वा विधिं चरेत् ।

According to the *Siddhā Tantra*, those persons are considered as spiritually accomplished and imbued with the *saṁskāra* of Bhairava who are capable of realising the force of the *mantra* having received it even from the text. Having understood this, the teacher absorbed in the delight of the Supreme needs to deal with such gifted persons in keeping with their gifts of divine nature. (23-25a)

यथान्यशिष्यानुष्ठानं नान्यशिष्येण बुध्यते ।।२५।।
तथा कुर्याद्‌गुरुर्गुप्तिर्हानिर्दोषवती यतः ।
देवीनां त्रितयं शुद्धं यद्वा यामलयोगतः ।।२६।।
देवीमेकामथो शुद्धां वदेद्वा यामलात्मिकाम् ।
तत्र मन्त्रं स्फुटं वक्त्राद्‌गुरुणोपांशु चोदितम् ।।२७।।

The teacher needs to maintain secrecy so as to see that the practice of one disciple in regard to *mantra* may not be leaked out to the other, since leakage of the secrecy does affect the practice adversely. *Mantras* addressed to the three goddesses (namely, transcendent, transcendent-immanent and immanent) to anyone of the three or only one of them in her conjugal form may be delivered to the disciple as purified by the teacher. While offering the *mantra* to him, the teacher needs to keep the pitch of his voice so low that he may not be audible to any third person and yet each syllable of it be distinct. (25b-27)

अवधार्याप्रवृत्तेस्तमभ्यस्येन्मनसा स्वयम् ।
ततः सुशिक्षितां स्थानदेहान्तःशोधनत्रयीम् ।।२८।।
न्यासं ध्यानं जपं मुद्रां पूजां कुर्यात्प्रयत्नतः।

Right from the reception up to its application the disciple needs to remain mindful of purity on all these three levels that is the place of practice, body and inner being and then should conduct the assignment, meditation, muttering, poses and worship attentively. (28-29a)

तत्र प्रभाते संबुध्य स्वेष्टां प्राग्देवतां स्मरेत् ।।२९।।
कृतावश्यककर्तव्यः शुद्धो भूत्वा ततो गृहम् ।
आश्रित्योत्तरदिग्वक्त्रः स्थानदेहान्तरत्रये ।।३०।।
शुद्धिं विधाय मन्त्राणां यथास्थानं निवेशनम् ।
मुद्राप्रदर्शनं ध्यानं भेदाभेदस्वरूपतः ।।३१।।
देहासुधीव्योमभूषु मनसा तत्र चार्चनम् ।
जपं चात्र यथाशक्ति देवायैतन्निवेदनम् ।।३२।।
तन्मयीभावसिद्ध्यर्थं प्रतिसन्ध्यं समाचरेत् ।

Getting awakened in the early morning, having cleansed himself, he should first of all remember his favourite deity followed by coming home, facing north, cleansing the spot, the body and the inner being, assigning the *mantras* to their respective points, practising pose, meditating on the Divine with the sense of difference and non-difference both on the levels of body, life-force, intellect, space and earth. Then he should do mental worship, muttering of the *mantra* submitting all to the Lord. For the sake of reaching the state of his oneness with the sense of the *mantra*, he needs to perform all this regularly both in the morning and evening. (29b-33a)

अन्ये तु प्रागुदक्पश्चाद्दशदिक्षु चतुष्टयीम् ॥३३॥
सन्ध्यानामाहुरेतच्च तान्त्रिकीयं न नो मतम् ।

Followers of some other Schools hold that the *sandhyā* worship should be performed on four meeting points of the day and night including the meridian in all the ten directions. This, however, is the viewpoint of systems other than the Tantra. (33b-34a)

यासौ कालाधिकारे प्राक् सन्ध्या प्रोक्ता चतुष्टयी ॥३४॥
तामेवान्तः समाधाय सान्ध्यं विधिमुपाचरेत् ।
सन्ध्याचतुष्टयीकृत्यमेकस्यामथवा शिशुः ॥३५॥
कुर्यात्स्वाध्यायविज्ञानगुरुकृत्यादितत्परः ।

What has been stated earlier in the chapter on time in its fourfoldness, the same may be performed by way of worship combined into one. As such, the disciple may be asked to perform the entire course of devotion together just once since besides it he has to attend to so many other obligations such as study, understanding of the science of it and service to the teacher. (34b-36a)

सन्ध्याध्यानोदितानन्ततन्मयीभावयुक्तितः ॥३६॥
तत्संस्कारवशात्सर्व कालं स्यात्तन्मयो ह्यसौ।

By virtue of meditation performed only once on the meeting point of day and night, and getting identified with time itself in its entire span at the moment, may continue to remain so all the time on account of the impression of the same having settled in his mind. (36b-37a)

ततो यथेष्टकालेऽसौ पूजां पुष्पासवादिभिः ।।३७।।
स्थण्डिलादौ शिशुः कुर्याद्विभवाद्यनुरूपतः ।

Therefore, the young disciple needs to perform the worship of the ground, etc. by means of flower, wine and other necessary objects in keeping with his capacity to afford. (37b-38a)

सुशुद्धः सन्विधिं सर्वं कृत्वान्तरजपान्तकम् ।।३८।।
अर्घपात्रं पुरा यद्वद्विधाय स्वेष्टमन्त्रतः ।
तेन स्थण्डिलपुष्पादि सर्वं संप्रोक्षयेद्बुधः ।।३९।।

Having purified himself fully, he should perform all the rituals ending with mute muttering followed by keeping ready the vessel of worship by the use of the *mantra* addressed to his favourite deity. In this process, what that wise student needs to do is the sprinkling of water on the ground, flowers, etc. (38b-39)

ततस्तत्रैव संकल्प्य द्वारासनगुरुक्रमम् ।
पूजयेच्छिवताविष्टः स्वदेहार्चापुरःसरम् ।।४०।।

Having conceived of the presence of the door to enter into and the seat for seating the teacher and the deities, he should offer worship to them along with the same accorded to his body also taking himself as possessed by Śiva. (40)

ततस्तत्स्थण्डिलं वीध्रव्योमस्फटिकनिर्मलम् ।
बोधात्कं समालोक्य तत्र स्वं देवतागणम् ।।४१।।
प्रतिबिम्बतया पश्येद् बिम्बत्वेन च बोधतः ।
एतदावाहनं मुख्यं व्यजनान्मरुतामिव ।।४२।।

Having already cleansed the floor as transparent as the sky or the crystal, he should see the whole floor as embellished with the presence of the entire galaxy of gods. Visualisation of the presence of them there both by way of reflection and awareness is the real invocation of them just as it happens in the case of invocation of the deity of air through use of a fan. (41-42)

सर्वगोऽपि मरुद्यद्वद्व्यजनेनोपजीवितः ।

अर्थकृत्सर्वगं मन्त्रचक्रं रूढेस्तथा भवेत् ॥४३॥

Just a the vibration of the omnipresent air by means of the fan amounts to invocation of it, even so the relevant circle of *mantras* would get actualised in its sense through this device. (43)

चतुष्कपञ्चाशिकया तदेतत्तत्त्वमुच्यते ।
श्रीनिर्मर्यादशास्त्रे च तदेतद्विभुनोदितम् ॥४४॥

This point has been made out in the text known as *Catuṣkapañcāśikā*. The same point was stated by Lord Śiva Himself in *Nirmaryāda Śāstra*. (44)

देवः सर्वगतो देव निर्मर्यादः कथं शिवः ।
आवाह्यते क्षम्यते वेत्येवंपृष्टोऽब्रवीद्विभुः ॥४५॥
वासनावाह्यते देवि वासना च विसृज्यते ।
परमार्थेन देवस्य नावाहनविसर्जने ॥४६॥

Lord Śiva is omnipresent and infinite. Even then, in the process of worship He is invoked and begged for his pardon. Having been enquired on this contrariety of reality and practice by the Goddess, He observed that it is only for the sake of satisfaction of the invoker that He happens to be invoked and sent off. (45-46)

आवाहितो मया देवः स्थण्डिले च प्रतिष्ठितः ।
पूजितः स्तुत इत्येवं हृष्ट्वा देवं विसर्जयेत् ॥४७॥
प्राणिनामप्रबुद्धानां सन्तोषजननाय वै।
आवाहनादिकं तेषां प्रवृत्तिः कथमन्यथा ॥४८॥

It is for the sake of self-satisfaction of the devotee in the understanding that "the Lord was invoked by me, came and took His seat in the place of worship, became worshipped and prayed to be followed by sending Him off by me." All this is meant for self-satisfaction of those who are ignorant. This is the only explanation of the contrariety. (47-48)

कालेन तु विजानन्ति प्रवृत्ताः पतिशासने ।
अनुक्रमेण देवस्य प्राप्तिं भुवनपूर्विकाम् ॥४९॥

Having come to the discipline of the Lord, such people in course of time happen to understand the secret of space and time in this respect how these are sheer projections of the Self. (49)

ज्ञानदीपद्युतिध्वस्तसमस्ताज्ञानसञ्चयाः ।
कुतो वानीयते देवः कुत्र वा नीयतेऽपि सः ।।५०।।
स्थूलसूक्ष्मादिभेदेन स हि सर्वत्र संस्थितः ।

For them whose whole mass of ignorance as darkness has been dispelled by means of the flame of the lamp of knowledge, there is no place wherefrom to invoke the Lord and send Him off as He is present everywhere in all forms including the subtle and the concrete. (50-51a)

आवाहिते मन्त्रगणे पुष्पासवनिवेदनैः ।।५१।।
धूपैश्च तर्पणं कार्यं श्रद्धाभक्तिबलोचितैः ।
दीप्तानां शक्तिनादादिमन्त्राणामासवैः पलैः ।।५२।।
रक्तैः प्राक् तर्पणं पश्चात् पुष्पधूपादिविस्तरैः।

Having invoked Him along with the deities of the *mantras,* welcomed Him by means of flowers, wine, incense, He needs to be satiated with due force of faith, devotion, recitation of *mantras* as also meat, liquor and blood, etc. in all details. (51b-53a)

आगतस्य तु मन्त्रस्य न कुर्यात्तर्पणं यदि ।।५३।।
हरत्यर्धशरीरं स इत्युक्तं किल शम्भुना ।

In this context, if satiation of the deity of the invoked *mantra* were also not to have been done, he may take away half of the body of the devotee. I have been instructed like this by my teacher, honourable Śambhunātha. (53b-54a)

यद्यदेवास्य मनसि विकासित्वं प्रयच्छति ।।५४।।
तेनैव कुर्यात्पूजां स इति शम्भोर्विनिश्चयः।

Whatever material brings expansion to the mind of the worshipper, the same needs to be offered to the deity by way of its worship, this is the view of honourable Śambhunātha. (54b-55a)

साधकानां बुभुक्षूणां विधिर्नियतियन्त्रितः ।।५५।।
मुमुक्षूणां तत्त्वविदां स एव तु निरर्गलः ।

As regards the kinds of material to be used in course of worship of the deity, it differs with the category of the worshipper concerned. The worshippers being in the process of their spiritual exercise as also aspiration for enjoyment, prescriptions of the teacher and the *Śāstra* are to be followed strictly while aspirants of liberation and knowers of the Reality are free to choose whatever they like. (55b-56a)

कार्ये विशेषमाधित्सुर्विशिष्टं कारणं स्पृशेत् ।।५६।।
रक्तकर्पासतूलेच्छुस्तुल्यतद्बीजपुञ्जवत् ।
सन्ति भोगे विशेषाश्च विचित्राः कारणेरिता ।।५७।।

He who wishes to bring a certain specification to the effect, should go for its specific causal material, one wanting to produce red cotton (in his farm), should go for such seed. There is enormous peculiarity in objects of enjoyment depending on the choice of the availability of their resources. (56b-57)

देशकालानुसन्धानगुणद्रव्यक्रियादिभिः ।
स्वल्पा क्रिया भूयसी वा हृदयाह्लाददायिभिः ।।५८।।
बाह्यैः सङ्कल्पजैर्वापि कारकैः परिकल्पिता ।
मुमुक्षोर्न विशेषाय नैःश्रेयसविधिं प्रति ।।५९।।

Peculiarities of enjoyment are dependent on such factors as keeping in accord with the consideration of time, place, quality, material, action, and quantity which may prove exhilarating to the heart as also whether the causes are external or internal being born of the determination of the agent of enjoyment. So far as the objective of attainment of liberation is concerned, these factors of specification have no role to play in it. (58-59)

नहि बह्मणि शंसन्ति बाहुल्याल्पत्वदुर्दशाः ।
चितः स्वातन्त्र्यसारत्वात् तस्यानन्दघनत्वतः ।।६०।।
क्रिया स्यात्तन्मयीभूत्यै हृदयाह्लाददायिभिः।

In case of the objective being attainment of Brahman, there is no place for any kind of discretion of difference in quantity in view of the autonomous nature of consciousness and hence its being pure stuff of delight. As regards the factor of action, its involvement in it is required for becoming one with the Ultimate which in any case is exhilarating to the inmost being of the aspirant. (60-61a)

शिवाभेदभराद्भाववर्गः श्च्योतति यं रसम् ॥६१॥
तमेव परमे धाम्नि पूजनायार्पयेद्बुधः ।

The delight which flows out of the sense of oneness with Śiva, the same needs to be offered as the means of worship at the highest state of one's being. (61b-62a)

स्तोत्रेषु बहुधा चैतन्मया प्रोक्तं निजाह्निके ॥६२॥
अधिशय्य पारमार्थिकभावप्रसरप्रकाशमुल्लसति।
या परमातृतदृक् त्वां तयार्चयन्ते रहस्यविदः ॥६३॥
कृत्वाधारधरां चमत्कृतिरसप्रोक्षाक्षणक्षालिता -
मात्तैर्मानसतः स्वभावकुसुमैः स्वामोदसन्दोहिभिः।
आनन्दामृतनिर्भरस्वहृदयानर्घार्घपात्रक्रमात् ।
त्वां देव्या सह देहदेवसदने देवार्चयेऽहर्निशम् ॥६४॥

O Lord, I have referred to you in my daily prayers as one who is worshipped by the knowers of the secret of the Reality by taking resort to the transcendent light which illumines the entire world and effuses all by the sense of supernal delight as also one for meditating on whom yogins take resort to the *mūlādhāra cakra*, worship you with flowers of their inmost sense of being imbued with the fragrance of their sense of delight and sprinkled with the sense of wonder while I keep worshipping you continuously day and night along with the Goddess inside the temple of my body by means of the invaluable vessel of worship (as this body). (62b-64)

नानास्वादरसामिमां त्रिजगतीं हृच्चक्रयन्त्रार्पिता-
मूर्ध्वाध्यस्तविवेकगौरवभरान्निष्पीड्य निःष्यन्दितम् ।
यत्संवित्परमामृतं मृतिजराजन्मापहं जृम्भते

तेन त्वां हविषा परेण परमे संतर्पयेऽहर्निशम् ॥६५॥

To this triad of the worlds also I keep offering oblation which is filled with the sense of taste of various kinds, whose awareness lies concentrated in my inmost being by having been squeezed out of its dimensions of up and down in the form of the ambrosia imbued with the quality of removing the phenomena of death, old age and birth. (65)

इति श्लोकत्रयोपात्तमर्थमन्तर्विभावयन् ।
येन केनापि भावेन तर्पयेद्देवतागणम् ॥६६॥

The galaxy of gods should be satiated by means of squeeze of the sense of these three verses purified through contemplation. (66)

मुद्रां प्रदर्शयेत्पश्चान्मनसा वापि योगतः ।
वचसा मन्त्रयोगेन वपुषा संनिवेशतः ॥६७॥

The offering of the squeeze is to be followed by display of postures mentally on the yogic pattern as also verbally through the use of *mantras* as well as bodily by assigning them to different significant points on it. (67)

कृत्वा जपं ततः सर्वं देवतायै समर्पयेत् ।
तच्चयोक्तं कर्तृतातत्त्वानिरूपणविधौ पुरा ॥६८॥

Having muttered the *mantra* it needs to be submitted to the deity. This has already been stated in relevant chapters deliberating on the factor of action. (68)

ततो विसर्जनं कार्यं बोधैकात्म्यप्रयोगतः ।
कृत्वा वा वह्निगां मन्त्रतृप्तिं प्रोक्तविधानतः ॥६९॥

This should be followed by the ceremony of sending off the Divine with the sense of oneness with Him or by offering of all to the fire as oblation for the sake of satiation of the *mantra* as per the instruction of the *Śāstra*. (69)

द्वारपीठगुरुव्रातसमर्पितनिवेदनात् ।
ऋतेऽन्यत्स्वयमश्नीयादगाधेऽम्भस्यथ क्षिपेत् ॥७०॥

The sanctified food (*prasāda*) should be offered to the deity of the door, that of the seat to the group of teachers and the remainder of it should be taken by the disciple himself dropping the rest in any deep reservoir of water. (70)

प्राणिनो जलजाः पूर्वं दीक्षिताः शम्भुना स्वयम् ।
विधिना भाविना श्रीमन्मीननाथावतारिणा ।।७१।।

Aquatic animals were initiated at the primeval stage by Lord Śiva Himself through His incarnation in the form of *Mīnanātha*. (71)

मार्जारमूषिकाद्यैर्यददीक्षैश्चापि भक्षितम् ।
तच्छङ्कातङ्कदानेन व्याधये नरकाय च ।।७२।।

If the sacred food gets eaten by such uninitiated creatures such as cat, mouse, etc. it may create the doubt of disease or even fall to hell. (72)

अतस्तत्त्वविदाध्वस्तशङ्कातङ्कोऽपि पण्डितः ।
प्रकटं नेदृशं कुर्याल्लोकानुग्रहवाञ्छया ।।७३।।

Therefore, the wise man who has transcended all fear of any such danger in his life should also not transgress this code of conduct out of his compassion towards people at large. (73)

श्रीमन्मतमहाशास्त्रे तदुक्तं विभुना स्वयम् ।
स्वयं तु शङ्कासङ्कोचनिष्कासनपरायणः ।।७४।
भवेत्तथा यथान्येषां शङ्का नो मनसि स्फुरेत् ।
मार्जयित्वा ततः स्नानं पुष्पेणाथ प्रपूजयेत् ।।७५।।
पुष्पाणि सर्वं तत्स्थं तदगाधाम्भसि निक्षिपेत् ।
उक्तः स्थण्डिलयागोऽयं नित्यकर्मणि शम्भुना ।।७६।।

With all His determination to remove all such apprehensions concerning disease and hell, etc., Lord Śiva Himself has observed in the *Manmata Śāstra* that the wise man should behave in such a way as the common people may not feel apprehensive of things like this. (In case of happening to have taken

inadvertently food defiled by any such creature) he should take bath, worship the Divine by means of flowers and throw them in some deep reservoir of water. This has been characterised by Lord Śiva in the context of daily routines of an aspirant as a sacrifice apart from that in fire. (74-76)

CHAPTER - 27

Mode of Worship of the Emblem (Liṅga-Pūjā)

अथोच्यते लिङ्गपूजा सूचिता मालिनीमते ।।१।।

Now is going to be discussed the procedure of worship of the emblem in keeping with reference to it in the *Mālinīvijayottara Tantra*. (1)

एतेषामर्ध्वशास्त्रोक्तमन्त्राणां न प्रतिष्ठितम् ।
बहिष्कुर्यात्ततो ह्येते रहस्यत्वेन सिद्धिदाः ।।२।।

The crux of ideas underlying these *mantras* of the higher kind of *Śāstra* should not be exposed as it offers *siddhi* only when remains kept secret. (2)

स्ववीर्यानन्दमाहात्म्यप्रवेशवशशालिनीम् ।
ये सिद्धिं ददते तेषां बाह्यत्वं रूपविच्युतिः ।।३।।

Exposure of the secret of the source of *siddhi* through entry into the channel of its magnanimous force of delight renders it ineffective. (3)

किंच चोक्तं समावेशपूर्णो भोक्त्रामकः शिवः ।
भोगलाम्पट्यभाग्भोगविच्छेदे निग्रहात्मकः ।।४।।

Śiva is characterised as pervasive of everything as its enjoyer. Dissociation of Him from this characteristic role makes Him obstructive (4)

शान्तत्वन्यक्क्रियोद्भूतजिघत्सावृंहितं वपुः।
स्वयं प्रतिष्ठतं येन सोऽस्याभोगे विनश्यति ।।५।।

Śiva pervades everything by virtue of ascendance of His potentiality of action over and above peacefulness on account of His will to enjoy which if exposed makes Him disappear from it. (5)

उक्तं ज्ञानोत्तरायां च तदेतत्परमेशिना।
शिवो यागप्रियो यस्माद्विशेषान्मातृमध्यगः ।।६।।
तस्माद्रहस्यशास्त्रेषु ये मन्त्रास्तान्बुधो बहिः ।
न प्रतिष्ठापयेज्जातु विशेषाद्व्यक्तरूपिणः ।।७।।

It has been stated in the *Jñānottarā* by the Lord Himself that Śiva likes sacrifice. This is why He pervades the sounds of the alphabet at the top of them. In view of this liking of Him, wise men should not expose *mantras* of secret *Śāstras* particularly in tangible form. (6-7)

अत एव मृतस्यार्थे प्रतिष्ठान्यत्र योदिता ।
सात्र शास्त्रेषु नो कार्या कार्या साधारणी पुनः ।।८।।

This is why there is an observation of another *Śāstra* that the representative symbol of the dead should be established anywhere else apart from the cremation ground and should not be applied to the *Trika* system, and if wished to be established at all, it should be just temporary. (8)

आ तन्मयत्वसंसिद्धेरा चाभीष्टफलोदयात् ।
पुत्रकः साधको व्यक्तमव्यक्तं वा समाश्रयेत् ।।९।।

Until the son-like disciple or any other aspirant practising yoga under the guidance of a particular teacher attains oneness with Śiva as his ultimate objective, he is free to take resort to his favourite icon which may be tangible or intangible. (9)

पुत्रकैर्गुरुरभ्यर्थ्यः साधकस्तु स्वयं विदन् ।
यदि तत्स्थापयेन्नो चेत्तेनाप्यर्थ्यो गुरुर्भवेत् ।।१०।।

Whether any emblem of Śiva needs to be established or not, in this regard the teacher should be enquired by the son-like disciples while the independent aspirant needs to decide it himself or he, too, should ask the teacher about it. (10)

गुरुश्चात्र निरोधाख्ये काल इत्थं विभौ वदेत् ।
जीवत्यस्मिन्फलान्तं त्वं तिष्ठेर्जीवावधीति वा ॥११॥

During his stay with the disciple, the teacher needs to talk to Śiva praying to Him to remain there on that spot until he attains oneness with Him or at least remains alive. (11)

लिङ्गं च बाणलिङ्गं वा रत्नजं वाथ मौक्तिकम् ।
पौष्पमान्नमथो वास्त्रं गन्धद्रव्यकृतं च वा ॥१२॥
नतु पाषाणजं लिङ्गं शिल्प्युत्थं परिकल्पयेत् ।
धातूत्थं च सुवर्णोत्थवर्जमन्यद्विवर्जयेत् ॥१३॥

The emblem should be *bāṇa-liṅga* (found in the bed of river Narmadā), or made of gems, pearls, heap of flowers, food, cloth or anything fragrant. Any emblem manufactured out of stone by any manufacturer is not admissible. As regards the metallic, only gold and none else is admissible. (12-13)

न चात्र लिङ्गमानादि क्वचिदप्युपयुज्यते ।
उदारवीर्यैर्मन्त्रैर्यद्भासितं फलदं हि तत् ॥१४॥

In this context there is no relevance of any measurement of the size of the emblem, etc. What is important is the enforcement of it by *mantras* of higher value which may make it yield the result aspired for. (14)

तस्यापि स्थण्डिलाद्युक्तविधिना शुद्धिमाचरेत् ।
मन्त्रार्पणं तथैव स्यान्निरोधस्तूक्तयुक्तितः ॥१५॥

While establishing the emblem, purification of the spot is necessary as per the prescribed way. So is the case with the enforcement of it by means of *mantra* with the sense of stability. (15)

अग्नौ च तर्पणं भूरिविशेषाद्दक्षिणा गुरोः ।
दीनादितृप्तिर्विभवाद्याग इत्यधिको विधिः ।।१६।।

The other necessities are satiation of fire, ceremonial gift to the teacher in due quantity, donation to destitutes and oblation to fire in keeping with the capacity of the candidate. (16)

सर्वेष्वव्यक्तलिङ्गेषु प्रधानं स्यादकल्पितम् ।
तथा च तत्र तत्रोक्तं लक्षणे पारमेश्वरे ।।१७।।
सूत्रे पात्रे ध्वजे वस्त्रे स्वयम्भूबाणपूजिते ।
नदीप्रस्रवणोत्थे न नाह्वानं नापि कल्पना ।।१८।।
पीठप्रसादमन्त्रांशवेलादिनियमो नच ।
व्यक्तं वा चित्रपुस्तादौ देवदारुसुवर्णजम् ।।१९।।

As regards the case of unmanifest emblems, the most important amongst them would be that which is not artificial. In the scripture this characteristic of it has been determined at various places. There is neither any provision for invocation nor for imagination (in *Śāstras*) in such emblems as thread, vessel, banner, cloth, self-made *bāṇa-liṅga* and that which is available in the bed of any river. So is the case with seat, sacred food, part of *mantra*, time, picture, book, image carved on wood of the divine tree, *devadāru* (*Cedrus deodara*) or made of gold. (17-19)

अथ दीक्षितसच्छिल्पिकृतं स्थापयते गुरुः।
अथवा लक्षणोपेतमूर्धतत्कर्परांश्रितम् ।।२०।।

The teacher may establish as an emblem of Śiva that artefact which may be manufactured by such an artist who may be truthful and initiated under Śaivism or that artistic creation which may be displaying the image of the skull as a whole or any part of it. (20)

पङ्क्तिचक्रकशूलाब्जविधिना तूरमाश्रयेत् ।
तल्लक्षणं ब्रुवे श्रीमत्पिचुशास्त्रे निरूपितम् ।।२१।।
तूरे योगः सदा शस्तः सिद्धिदो दोषवर्जिते।

Any golden article drawn with a linear, circular, trident-like or lotus-like figure may be admissible as an emblem of Śiva. I am going to talk about its characteristic feature as per the *Picu Śāstra*. Practice of yoga on any golden artefact shorn of defect is recommended as it is supposed to be fruitful. (21-22a)

जालकैर्जर्जरै रन्ध्रैर्दन्तैरूनाधिकै रुजा ॥२२॥
युक्ते च तूरे हानिः स्यात् तद्धीने याग उत्तमः।
काम्य एव भवेत्तूरमिति केचित्प्रपेदिरे ॥२३॥

Defects of such an artefact may be setting of cobweb on it, having become an antique or with some hole in it, uneven surface, association with disease. If anyone of these defects is associated with the artefact, it may prove injurious and if not so, it would form an excellent emblem. Some authorities have said that any golden artefact is supposed to be desirable. (22b-23)

गुरवस्तु विधौ काम्ये यत्नाद्दोषांस्त्यजेदिति ।
व्याचक्षते पिचुप्रोक्तं न नित्ये कर्मणीत्यदः ॥२४॥

My teachers have said that care needs to be taken to see that the artefact is free of defect. *Picu Śāstra* has said that such is not necessary in regard to the use of it in daily ceremonials. (24)

श्रीसिद्धान्तत्र उक्तं च तूरलक्षणमुत्तमम् ।
एकादिकचतुष्खण्डे गोमुखे पूर्णचन्द्रके ॥२५॥
पद्मगोरोचनामुक्तानीरस्फटिकसंनिभे ।
एकादिपञ्चसद्रन्ध्रविद्यारेखान्विते शुभे ॥२६॥
न रूक्षवक्रशकलदीर्घनिम्नसबिन्दुके।
श्लक्ष्णया वज्रसूच्यात्र स्फूटं देवीगणान्वितम् ॥२७॥
सर्व समालिखेत्पूज्यं सर्वावयवसुन्दरम् ।
एतदेवानुसर्तव्यमर्घपात्रेऽपि लक्षणम् ॥२८॥

As per the *Siddhā Tantra*, the artefact may be entirely one, divided into two, three or even four, similar to the face of a cow, of the shape of the full moon or lotus and in any case as clean and charming as *gorocana*, pearl, water, or crystal.

There should be provision in it of holes numbering one, two, three, four and five as also of lines indicatory of fourteen disciplines of knowledge. Over all, it should be auspicious and beautiful in every respect. It should not be rough in its appearance, distorted in shape, divided, disproportionately lengthy, deep and disfigured with points. It should be smooth and adorned with figures of goddess drawn with a diamond needle. Lastly, it should look beautiful in all respects. The same specifications are necessary for the vessel of worship (*arghapātra*) also. (25-28)

NOTE:

Gorocana is an organic dye which has deep yellow colour as orpiment (*auripigmentum*) and is made from the urine of cow.

श्रीब्रह्मायामलेऽप्युक्तं पात्रं गोमुखमुत्तमम्।
गजकूर्मतलं कुम्भवृत्तशक्तिकजाकृति ॥२९॥

It is mentioned in the *Brahmayāmala Tantra* also that this vessel needs to be cow-faced with the surface of it like the back of an elephant or tortoise, round like a pitcher, and secretive in look. (29)

अक्षसूत्रमथो कुर्यात्तत्रैवाभ्यर्चयेत्क्रमम् ।
वीरधातुजलोद्भूतमुक्तारत्नसुवर्णजम् ॥३०॥
अक्षसूत्रं क्रमोत्कृष्टं रौद्राक्षं वा विशेषतः।
शतं तिथ्युत्तरं यद्वा साष्टं यद्वा तदर्धकम् ॥३१॥
तदर्धं वाथ पञ्चाशद्युक्तं तत्परिकल्पयेत् ।

Following it, should be acquired a rosary on which, to practise muttering of *mantra*. It should be made of conch-shell, seed of lotus, pearl, gem, gold or *rudrākṣa* each later one being better than its predecessor. The number of beads needs to be one hundred fifteen, one hundred and eight, fifty-four or twenty-seven. (30-32a)

वक्त्राणि पञ्च चित्स्पन्दज्ञानेच्छाकृतिसंगतेः ॥३२॥
पञ्चधाद्यन्तगं चैक्यमित्युपान्त्याक्षगो विधिः ।

शक्तितद्वत्प्रभेदेन तत्र द्वैरूप्यमुच्यते ।।३३।।
ततो द्विगुणमाने तु द्विरूपं न्यासमाचरेत् ।

The five faces of the bead of *rudrākṣa* signify consciousness, dynamics, knowledge, wish and action. As regards the number of beads twenty-seven, these comprise of five basic elements of creation getting multiplied by five through intermixture and by way of addition of one in the beginning and one at the end as indicatory of the combination of all of them and transcendence. This number of twenty-seven by virtue of being assigned to the twofold factor of force and the forceful (Śakti and Śiva) gets multiplied into fifty-four requiring a twofold ascription of them to the body. (32b-34a)

ततोऽपि द्विगुणे सृष्टिसंहृतिद्वितयेन तम् ।।३४।।
मातृकां मालिनीं वाथ न्यस्येत्खशरसंमिते ।
उत्तमे तु द्वयीं न्यस्येन्न्यस्य पूर्वं प्रचोदितान् ।।३५।।

This figure of fifty basic sounds being multiplied by two in view of its assignment to two orders of sounds, namely, *mātṛkā* and *mālinī* becomes hundred. For raising its status to the highest, another number of fifteen sounds should be added to it in the dual form of eight sounds of the *mantra* known as *pib*, etc., six sounds of the weapon *mantra* and the seed-*mantra* standing for the supernal wisdom. (*parā vidyā*). (34b-35)

दीक्षायां मुख्यतो मन्त्राँस्तान्पञ्चदश दैशिकः ।
यदि वा तत्त्वभुवनकलामन्त्रपदार्णजैः ।।३६।।
संख्याभेदैः कृते सूत्रे तं तं न्यासं गुरुश्चरेत्।
कृत्वाक्षसूत्रं तस्यापि सर्वं स्थण्डिलवद्भवेत् ।।३७।।

On the occasion of initiation, it would be proper on the part of the teacher to make assignment of these fifteen sounds himself to the essence, states of creation, fraction, *mantra*, word and letters on the sacred thread of the rosary. Thus, the rosary in itself would be turned into the place of worship. (36-37)

पूजितेन च तेनैव जपं कुर्यादतन्द्रितः ।
विधिरुक्तस्त्वयं श्रीमन्मालिनीविजयोत्तरे ।।३८।।

चक्रवद्भ्रमयन्नेतद्यद्वक्ति स जपो भवेत्।
यदीक्षते जुहोत्येतद्बोधाग्नौ संप्रवेशनात् ।।३९।।

With the help of that rosary having been worshipped, the disciple should do his muttering with full awareness of it on the pattern as stated in the *Mālinīvijayottara Tantra*. Rotating the rosary in a circular way whatever the disciple utters assumes the form of muttering (*japa*) and whatever he happens to glance at becomes his oblation to the fire of awareness on account of his full entry into it. (38-39)

अथवार्घमहापात्रं कुर्यात्तच्चोत्तरं परम् ।
नारिकेलमथो बैल्वं सौवर्णं राजतं च वा ।।४०।।
तस्याप्येष विधिः सर्वः प्रतिष्ठादौ प्रकीर्तितः ।
तन्निष्कम्पररसैः पूर्णं कृत्वास्मिन्पूजयेत्क्रमम् ।।४१।।

Alternatively, this is to be followed by preparation of the vessel of worship. It may be made of coconut, *bilva*, gold or silver. The method of worship with the use of it has been stated in the context of establishment, etc. Worship through it needs to be performed by filling it up by what is known as *pañcāmṛta* without any wavering of mind. (40-41)

NOTES:

Pañcāmṛta is a mixture of five kinds of food used in Hindu worship and *pūjā* usually, honey, sugar, milk, yoghurt and ghee. Basil (*tulasi*) leaves and dry fruits are also added to it. It is offered to Gods as *prasāda* and also used in bathing their idols.

अधोमुखं सदा स्थाप्यं पूजितं पूजने पुनः ।
तत्पात्रमुन्मुखं तच्च रिक्तं कुर्यान्न तादृशम् ।।४२।।
पूजान्ते तद्रसापूर्णमात्मानं प्रविधाय तत् ।
अधोमुखं च संपूज्य स्थापयेत विचक्षणः ।।४३।।

As it has been accorded to worship, it should always be placed upside down except for the occasion of worship when it is reversed and is filled with the essence. After the worship the liquid put into it is taken up by the wise worshipper and is put again upside down. (42-43)

खड्गं कृपाणिकां यद्वा कर्तरीं मकुरं च वा ।
विमलं तत्तथा कुर्याच्छ्रीमत्कालीमुखोदितम् ।।४४।।

In the *Śāstra* known as *Kālīmukha* the objects like sword, knife, scissors and mirror used in course of worship should be made taintless. (44)

श्रीभैरवकुलेऽप्युक्तं कुलपर्वप्रपूजने ।
स्थण्डिलेऽग्नौ पटे लिङ्गे पात्रे पद्मेऽथ मण्डले ।।४५।।
मूर्तौ घटेऽस्त्रसंघाते पटे सूत्रेऽथ पूजयेत् ।
स्वेन स्वेनोपचारेण सङ्करं वर्जयेदिति ।।४६।।

It has been observed in the *Śāstra* known as *Bhairavakula* that in the worship on familial occasions, the place of worship, fire, cloth, emblem, vessels, lotus flower, circle, statue, jar, group of weapons and thread should be used on their proper occasions avoiding any sort of confusion amongst them. (45-46)

यथाप्सु शान्तये मन्त्रास्तद्वदस्त्रादिषु ध्रुवम् ।
शत्रुच्छेदादिकर्तारः काम्योऽतः सङ्करोज्झितः ।।४७।।

For instance, if the purpose of worship is the wish to bring peace, water should be used as the medium of it. On the contrary, if the occasion be the desire to take revenge on the enemy, *mantras* relevant to the purpose as well as weapons, etc. should be utilised avoiding reversal in these articles. (47)

अकामस्य तु ते तत्तत्स्थानोपाधिवशाद्ध्रुवम् ।
पाशकर्तनसंशुद्धतत्त्वाप्यायादिकारिणः ।।४८।।
अथवा पुस्तकं तादृग्रहः शास्त्रक्रमोम्भितम् ।
सुशुद्धं दीक्षितकृतं तत्राप्येष विधिः स्मृतः ।।४९।।

Those who have become rid of all desires, get the rest of the fetters shattered and filled them up with purified forms of the reality while sacred texts they have read and contemplated on as made available to them make them still more purified. Herein lies the relevance of these observations concerning the carefulness of performers of the ceremonies concerned. (48-49)

इत्थं स्वयंप्रतिष्ठेषु यावद्यावत्स्थितिर्भवेत् ।
विभवैस्तर्पणं शुद्धिस्तावद्विच्छेदवर्जनम् ॥५०॥
अत एव यदा भूरिदिनं मण्डलकल्पनम् ।
तदा दिने दिने कुर्याद्विभवैस्तर्पणं बहु ॥५१॥

In this way, with the process of the aspirant getting established on his path of progress, he feels satisfaction, purity and mitigation in diversion. In this way, it is necessary for him to devote himself more and more diligently to the task of drawing the circle and satiating the deities in keeping with his capacity to provide for. (50-51)

प्रतिष्ठायां च सर्वत्र गुरुः पूर्वोदितं परम्।
सतत्त्वमनुसन्धाय संनिधिं स्फुटमाचरेत ॥५२॥

With the foremost objective of getting established in the experience of oneness with Śiva, the (would be) teacher should continue to follow all rites and rituals along with the reality underlying them. (52)

सिद्धे तु तन्मयीभावे फले पुत्रकसाधकैः।
अन्यस्मै तद्दद्यादन्यतरस्मै तत्समर्प्यते ॥५३॥

On getting oneness with Śiva fully established along with its result, it is imperative for the son-like disciple or the aspirant, whosoever, to transmit the same wisdom and path to the next generation be it that of the disciple or the aspirant. (53)

तस्याप्येष विधिः सर्वस्तदलाभे तु सर्वथा ।
अगाधेऽम्भसि तत्क्षेप्यं क्षमयित्वा विसृज्य च ॥५४॥

In case of unavailability of any disciple deserving transmission of the wisdom along with the emblem, the latter should be submitted to some deep reservoir of water along with the prayer addressed to Śiva to forgive him for doing so. (54)

इत्येष स्वप्रतिष्ठानविधिः शिवनिरूपितः ।
परप्रतिष्ठिते लिङ्गे बाणीयेऽथ स्वयंभुवि ॥५५॥

सर्वमासनपक्षे प्राङ्न्यस्य संपूजयेत्क्रमम् ।
शुद्धाशुद्धाध्वजाः सर्वे मन्त्राः सर्वः शिवान्तकः ।।५६।।

This is the procedure to be followed in regard to doing justice to the emblem if established by oneself as instructed by Śiva. In case of the emblem, artificial or natural, having been established by someone else, what the disciple needs to do is to worship it methodically with the application of *mantras* of both impure and pure paths addressed to Śiva. (55-56)

अध्वा चेहासने प्रोक्तस्तत्सर्वत्रार्चयेदिदम् ।
आवाहनविसृष्टी तु तत्र प्राग्वत्समाचरेत ।।५७।।

This worship should follow all the directives in regard to its establishment, invocation and sending off as given already. (57)

उक्तं तन्त्रेऽप्यघोरेशे स्वच्छन्दे विभुना तथा ।
अथवा प्रत्यहं प्रोक्तमानार्धार्धनियोगतः ।।५८।।
कृत्वेष्टं मण्डलं तत्र समस्तं क्रममर्चयेत् ।

Instruction in this regard has been given by Lord Śiva Himself in *Tantras* like *Aghoreśa* and *Svacchanda* or even is being continuously given concerning the measurement of the circle and seat, etc. as the full, half or even of one-fourth size. (58-59a)

बहुप्रकारभिन्नस्य लिङ्गस्यार्चा निरूपिता ।।५९।।

Thus, stands explained the procedure of worship of *liṅga*, emblem of Śiva in its various perspectives. (59b)

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It is I myself who is the Supreme Essence and that Essence is not anything lying objectively anywhere as a piece of jar. It is a great light and therefore, this entire universe lies embedded in me in its original form and by no means as a reflection reflected from anything outside. I am the creator of it and hence it is lying within me. Therefore, it does not depend on anything or anyone else. Having fallen in this stream of most expanded consciousness and sanctified thereby, the creature concerned becomes equal to me and is known as liberated.

Śrī Tantrāloka, Chapter 16, verses 90b-93a

संबोधरूपे तत्तस्मिन् कथं संबोधना भवेत् ॥२१॥
प्रकाशनायां वै न स्यात्प्रकाशस्य प्रकाशता ।

What is consciousness itself can by no means be made the object of consciousness. Similarly, what is luminous in itself can by no means be made the object of illumination.

Śrī Tantrāloka, Chapter 17, verse 21b-22a

उक्तं च श्रीमते शास्त्रे तत्र तत्र च भूयसा।
आमोदार्थी यथा भृङ्गः पुष्पात्पुष्पान्तरं व्रजेत् ॥४५॥

It has been observed in the *Śrīmat Śāstra* at several places abundantly that as a black bee (hornet) moves from flower to flower for the sake of smell (or nectar), even so the disciple under the aspiration for knowledge needs to move from one teacher to another.

Śrī Tantrāloka, Chapter 22, verse 45

उक्तं ज्ञानोत्तरायां च तदेतत्परमेशिना।
शिवो यागप्रियो यस्माद्विशेषान्मातृमध्यगः ॥६॥
तस्माद्रहस्यशास्त्रेषु ये मन्त्रास्तान्बुधो बहिः ।
न प्रतिष्ठापयेज्जातु विशेषाद्व्यक्तरूपिणः ॥७॥

It has been stated in the *Jñānottarā* by the Lord Himself that Śiva likes sacrifice. This is why He pervades the sounds of the alphabet at the top of them. In view of this liking of Him, wise men should not expose mantras of secret Śāstras particularly in tangible form.

Śrī Tantrāloka, Chapter 27, verses 6-7

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